



THESIS SECTION

**A STUDY OF POWER MOTIVATION
IN RELATION TO CERTAIN SOCIAL AND
PERSONALITY VARIABLES**

ABSTRACT

THESIS

Submitted for the Degree of
DOCTOR OF PHILOSOPHY
IN
PSYCHOLOGY

By
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Under the Supervision of
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Reader

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Abstract

The purpose of the study was twofold: a) to determine the strength of power motive and its constituents, Hope of power and Fear of power, among the University students as related to the differentials of sex, age and religion; b) to discover the extent and direction of relationship of Power Motive. Hope of Power and Fear of Power with each of the personality variables with an without regard to the social differentials. Of the various concepts of power discussed that of Winter was adapted as the point of departure for the study which viewed Power motive as the disposition to strive for certain kinds of goals, embodying its three mutually exclusive ingredients: the over all power motive, the approach motive and the fear of power motive. Authoritarianism implied the belief that power is welcome and that the weak and fragile should submit to the strong; Machiavellianism as a sentiment about power, representing the doctrine of Machiavelli in management of public affairs; and Locus of control referred to the perception and belief that what happens is either of man's own doing or a consequence of external influences.

Following a $2 \times 2 \times 2$ factorial design, on a sample of 192 University students, equally divisible in terms of the variables of age, sex and religion, were administered the following tools: A specifically designed pictorial test for power motive and an adapted

version of the California Scale, (Mach IV Scale); and Levenson's IPC Scale. The data obtained were subjected to the Pearson-Product-Moment Method, critical ratios and ANOVA.

Some of the principle findings were:

- Significant positive relationship was found between Power Motive and Authoritarianism.
- Hope of Power and Authoritarianism were inversely related.
- Among the Hindu Ss there existed a significant positive relationship between Power Motive and Authoritarianism and a significant inverse relationship existed between these variables among Male and Muslim Ss.
- Fear of Power and Authoritarianism were positively related among the female and older Ss.
- Mach and Power Motive had a significant positive relationship and Mach and HOP a significant inverse relationship.
- Significant inverse relationships were found between PM and Locus of control and HOP and Locus of control.
- Female, Older and Muslim Ss showed a stronger HOP than their counterparts.
- Among Male and female, and younger and older Ss HOP and Mach were variously related.



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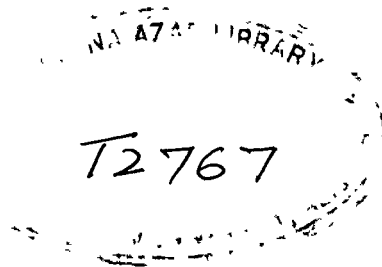
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1983

Afzal Kureshi
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**This is to certify that this thesis
entitled 'A study of Power Motivation in relation
to certain social and personality variables' is the
report of work Miss Bilqees Fatma completed under
my supervision towards her Ph.D. degree.**

**I understand that the thesis is complete in
all respects and can be submitted for evaluation.**

Afzal Kureshi
(AFZAL KURESHI)
Supervisor

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(Bilgees Fatma)

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**' Joy is only a symptom of the
feeling of attained power '.**

- Nietzsche

Chapter One

INTRODUCTION

The conception of human nature will remain grievously inadequate without an explicit reference to a concern for power, an urge to be reckoned with, to be recognized, to be effective, to be held high in social hierarchy, and it is indeed in this respect that human beings distinguish themselves from the rest of living creatures.

A good part of literature on human behaviour seems to have been devoted to the high priority man fixes on the quest for the sources of influencing and manipulating others for positions of status and strength. May they be philosophers, sociologists, psychologists, or social scientists in general, have projected both a positive and negative side of human nature, but all seem to agree that a motive to be in the high echelons of interpersonal behaviour characterizes the human beings, though marked differences may exist among them in the magnitude of this motive, depending upon a multiplicity of social, cultural and personality factors.

Theoretically speaking, the need to be effective and important for its own sake, for a personal experience of power, strength, competence(n-power); acquiring power through manipulations with a conviction that there is nothing wrong in it

(Machiavellianism); holding a belief that one is in possession of the sources and resources to shape the face of things, or conversely, man's actions are the consequence of circumstances (Internal - External control); refer to the various facets of power and can be ranged on its continuum.

Accordingly, considered as a personality dimension and in view of empirical research evidence (Cf. Chapter Two), it appears that Machiavellianism, Authoritarianism and Internal-External control (The correlates of power motivation taken up for study here) form part, in varying proportions and combinations of the large concern for power, i.e. power motivation, but they are not synonymous.

These variables are obviously interrelated but no conclusive empirical evidence is available to support it. It is partly for this reason that the present study has been undertaken with an open mind without an apriori judgement as to these variables being unrelated or interrelated, to determine whether relationship or absence of relationship among these variables is simply a matter of the common or divergent structural elements; or in determining the extent and pattern of relationship among them do such variables as sex, age and religion, act as moderating influences?

Before spelling out, in specific terms, the objectives of the study, it would be in order to discuss the variables

to bring out their meaning, interrelationship among them, and their possible relationship with certain social differentials.

Since the beginning of human society man has been concerned with exploring the means of dominating and exploiting others. Plato's description of the decline of the ideal state and the rise of the despot in the Republic (Cornford, 1941) is among the earliest written evidence of the pre-occupation of thinkers with this trigger of man's striving. Later, in relatively recent times the focal theme of many a theorist, notably Adler (1928), Hobbes (1950), Machiavelli (1532) and Nietzsche (1964), remained what may be known as a will to power or striving for superiority. To them the explanation of the origin of human society and man's nature is possible in terms of the striving for power. The synonym of power in Latin meaning 'to be able to' seems to have been incorporated in the idea of power as held by the British Associationists like Locke (1690), for whom it is through an individuals' awareness of his abilities and his experience that the parts of his body can be moved per will.

To most philosophers power refers to a fundamental drive which is invariant to every human being, weak and strong alike. It is a genetic trait of living creatures (Danto, 1965).

Bergson (1933), the philosopher of life, with his "elan vital" emphasized the element of power in all living things.

Power for him, is an expression of the life process. In Nietzsche's thinking also, will-to-power is an elemental concept in terms of which every thing is to be reduced ultimately. Some existential philosophers like Tillich (1960) describe power as the "power of being", to be identified only with the original power of being itself, from which being takes its start. Sociologists have emphasized the relational or situational concept of power considering it as an individual attribute. Dahl (1957), one from among them, contends that an individual has power over the other to the extent that he is able to get the latter do something which he would not otherwise do. On the other hand, power has been regarded as the attribute of social or collective relationship by Mills (1956) who stresses that without recourse to the "institutional landscape of power" the explanation of the dynamics of social power will remain incomplete.

Collins & Hagen (1969) consider power as an attribute of certain roles or positions, formal and informal position of influence, coming down to relatively not so important roles. However, it is not very clear whether the role facilitating power is synonymous with the power motive, because there may be different occupants of the same role position (Barber, 1968; Hargrove, 1966; Winter & Stewart 1977a).

Kernberg and Perry (1966) have suggested that the theories of power seem to have continuums identifiable in terms

of the means and ends of power seeking. The nature of power relationships determines the category of the theory as being either concerned with "process" or "outcome" depending on the emphases placed.

Levin (1951) views behaviour as a function of needs, values and vectors. The power of an individual over the other is regarded as the quotient of maximum force that he can induce and the maximum resistance exhibited by the latter. For Cartwright (1959), it is not the "ratio" of the force activated by an individual and the resistance offered by the other but the maximum strength of resultant force which the individual can set up to make the other bow to his will. Likewise, March (1955) believes that the power of an actor can be examined in terms of the effects he has on the decision or choice of the other actors. In Heider's (1958) opinion also the ability of an individual to achieve the intended goal is a function of his effective force, on the one hand, and that of the environment, on the other. What he means by effective force is a combination of power factor and a motivational factor, pertaining respectively to the ability of the individual and his intentions and efforts towards the attainment of the goal. Partly similar to Heider's, the definition of power given by Kuhn (1963) as being the ability to satisfy and attain goals is very general and too all-inclusive to be of any interest to an empirical researcher.

Viewed as some kind of ability, power needs to be explained with reference to the ingredients of this ability which Muttal and others (1968) call resources, meaning thereby, any thing which lets one actor dominate and accord sanction, positive or negative, to another actor. Hence, resource is any attribute, circumstance, or possession that increases the ability of its holder to influence a person or group. Inherent in the definition are two distinct kinds of resources, the "infra resources" and "instrumental resources", the former referring to the pre-requisites for influence, persuading, punishing and rewarding; and the latter to actual physical act toward these ends. It follows then that power is the ability which emanates from the requisite resources to influence.

The conception of power as an operating structure is based on the overt behaviour expressed in interaction situations to achieve actual control (Adams and Romney, 1959; Goldhamer and Shills, 1939; Homan, 1969). Power so conceived has been empirically analyzed in a number of studies (Gray et al., 1968; Hamblin, 1958; Kaufman, 1960; Mills, 1956; Richardson et al., 1969; Walster, 1966). Distinct from these is the latent force conception of potential control that points to the force which the individuals or groups can mobilize for control (Bierstedt, 1950; French, 1955; French and Raven 1959; Homan, 1969). This latter concept of power seems to be close to the psychologists' premise.

An important conception of power appears to be one given by Adler (1965) who has addressed well to the question of the sources of the origin and functions of motives. His concepts - Inferiority complex, striving for superiority and social interest-provide the context in which power is to be viewed. He argues that every one is endowed with an urge to strive for superiority and perfection by means of attaining dominance and control over others. The feelings of inferiority lie at the root of all strivings for superiority. It is through compensatory striving that the individual tends to take care of the feelings of inferiority. If, for example, one experiences himself as being inadequate in the sphere of interpersonal relationships, all his efforts will be directed to attain interpersonal power. The greater the feeling of being ineffective and frail the greater the effort to compensate for this deficiency. Thus ascendance, dominance, power, weakness, and strength are the central themes in Adlerian psychology and the crux of his theory is that a need for dominance is inherent in the striving for superiority.

Murray's (1938) concept of power is nothing of the sort of a compensatory striving for the feelings of weakness and inadequacy. Dominance is a crucial need in his rather exhaustive list of the manifest and the latent needs. Associated with dominance the predominant feeling and emotion is confidence.

Although the means to attain dominance may be good or bad, as such it has no such connotations. It seems to merge with such needs as achievement and affiliation (regarded as socially desirable) referring respectively to a desire to achieve things so as to appear distinctive among others, and a desire to establish, maintain and restore interpersonal relationship so as to be accepted as a genial human leader. It may also fuse with n-Aggression (regarded as undesirable), producing an autocratic power need. Murray believes that dominance is a distinct motive different from n-Aggression, n-superiority, n-exhibition etc., which others find as various aspects of the same motive.

Sullivan (1953) believes that the feeling of power in the sense of having influence in interpersonal relations with significant others is important for maintaining self-esteem and process of maturity. In the event of loss of the sense of significance the individual turns to certain substitute sources of significance that generally happen to be neurotic or perverted in nature.

One important genesis of the dynamics of power is that given by White (1965) which he has knit around the ego psychology, highlighting the notion of competence and effectance. It may be noted that he is fairly sympathetic to the idea of reward and cost in interactions advanced by Kelley (1967) and Thibaut and Niecken (1955). They seem to imply that successful mastery of

the social environment serves as a prelude to greater interaction and more efforts in future toward this end.

According to Kelley and Thibaut, and Dieckman, dynamics of power may be understood in terms of some kind of a generalized set of learning that one develops as a result of perpetual success and reinforcements. For White, this has to be explained in terms of the need for mastery of the environment, a more general and fundamental effectance motive. Efficiency motive or the feeling of competence are imperative to human development. Whereas competent behaviour increases the sense of capacity and intention and ability to accept new challenge, failure tends to act adversely. Plainly speaking, the notion of the effectance motive, having to do with influencing others and interacting with them is the central theme of White's thinking and seems to suit the psychologist's view of power motivation. To both White and Adler power is basic, and the desire for recognition, status and aggression act as overdeterminants of the fundamental urge to interact with others.

For May (1972) power is the ability to cause or prevent change, comprising two dimensions: power as potentiality and power as actuality. Pertaining to the second dimension he has identified five possible kinds of power, i.e. exploitative (force), manipulative (power over another person), competitive (power against another person), nutrient (power for the other), and integrative (power with the other person). Obviously, these

ideas seem to be reflected in the current sociological and psychological views of power.

The concept of power as utilized in certain studies suggests that power orientation refers to "having impact", "standing out", or being considered important. Power may be achieved in a number of ways by trying to win arguments (Veroff, 1957), by collecting prestigious possessions (Winter, 1973), by nurturing others (McClelland, 1975), by being aggressive or even by drinking to increase fantasies of personal power (McClelland et al., 1972).

It may be observed that the definition in which power has been regarded as residing in social interaction and external environment, there is an implied conviction that the individuals' personality, his will to exert himself, are not merged in social situation. Nor does power, defined as a disposition, undermines the importance of its interpersonal and sociological nature, for devoid of social milieu power would remain a dormant force hanging in vacuum. However, an extreme situational view of power leaves no room for an individual disposition to strive for power. Viewing power as personal is to regard it as purely psychological. Further, it makes it easier to reduce the complexities of human interaction and social structure to individuals engaged in power seeking.

That power is the ability or capacity of an individual to produce (consciously or unconsciously) intended effects on the behaviour or emotions of another individual (Winter, 1973), seems to solve the controversy between the situational and the dispositional nature of power. Many psychologists, political scientists and sociologists alike subscribe to this definition of power. (Cartwright, 1959; Champlin, 1970; Duijiker, 1961; Lasswell and Kaplan, 1950; Vandoorn, 1963). For the present investigation too there are all the reasons to adopt this definition.

Now a brief reference to certain similar concepts that have been used interchangeably with power. Commonly confused with power are "influence", "leadership", "authority", "dominance", "force" and "control". A strong resistance of P to C's power implies "force" and unhesitant following by P implies "leadership" or arousing enthusiasm.

Veroff (1957) and Winter (1973) have referred to the psychological consequences of power attribution or of feeling power, and they suggest that a need for potential power exists with everyone though there are marked individual differences in its magnitude.

The definition of power motive as adopted in the present investigation, therefore, should mean a disposition to strive for certain kinds of goals or to be affected by certain kinds of

incentives (Winter, 1973). Also, the power oriented person should be viewed as one who not only categorizes the world in terms of power but also shows a keen predilection to a personal experience of being the most powerful (Duijiker, 1961).

Hope of Power. Fear of Power

Power motive, as defined by Winter (1973) and used in the present study is a threefold concept, i.e. (a) the overall power motive representing the salience or motivational import of power. (b) the approach motive, and (c) fear of power (the avoidance motive). While Hope of power, in the first analysis, comes to what is meant by overall power motive, fear of power is seldom related to the latter and rather unrelated to Hope of power. Though involving power, fear of power shows an ambivalent attitude on the part of the individual pursuing a power goal and an attitude of aversion to power (Winter, 1973). Thus, fear of power predicts avoidance of interpersonal power spheres, a preoccupation with autonomy and a retardation in performance while placed in an interpersonal competitive situation. Hope of power, on the other hand, predicts dominance in groups, search for interpersonal power spheres and a attraction for goals carrying status and prestige.

As is true of many goals, which may have either a negative or a positive valence, that one can like or dislike, the power

goals too may either be attractive or repulsive. That is, power is something that one hopes and aspires for and something which one avoids and is afraid of. Thus, the overall power motive score can be broken into its two diverse components, approach and avoidance to provide a fuller view of an individual's concern for power (cf. Chapter Three).

It may be pointed out here that besides the analysis of the overall power motive salience, the study also proposes to carry out an additional analysis of the constituents of n-power.

Power, Authoritarianism and Machiavellianism

The dimensions of personality involving beliefs about power include among others Authoritarianism and Machiavellianism, which also concern the present study. Questions relating to the type, timing, object, goal of power pertain to these dimensions. The belief that people are either strong or weak, and that the important thing is the attainment of goal, and any means, fair or foul, can be used toward this, represent respectively what is meant by Authoritarianism and Machiavellianism.

Authoritarianism attained the status of a personality dimension as a consequence of an analysis in length of the undercurrents of power and prejudice (Adorno et al., 1950). To this group of investigators authoritarianism comprised the personality predisposition toward antisemitism and ethnic prejudice in general

characterized by all round rigidity, hostility besides sensitivity, preoccupation in particular matters of content.

'Psychological capacity' and 'social opportunity' have been considered to be the principal ethological factors of authoritarianism with reference to which span of its perspective can be understood (Kelman & Barclay, 1963), whereas psychological capacity includes authoritarianism conventionalism, authoritarian submission, authoritarian aggression and so forth

(Adorno et al., 1950). Covarying with intolerance of ambiguity and intelligence, social opportunity has to do with richness present in an individual's social environment. With particular reference to the aforesaid attitudinal variables, the notion of authoritarianism was worked out with a conviction that action and behaviour are directly or indirectly affected by traits and attitudes and that accordingly the authoritarians and non-authoritarians would be wide apart in their behavioural manifestations.

To the authors of the Authoritarian personality and according to the measure developed for it (F-Scale) the degree of prejudice in an individual is an expression of an implicit personality disposition and an indication of an authoritarian syndrome. Precisely, the authoritarian is generally defensive in his projection, is hostile, has a rigid way of thinking, approves of and conforms to conventional norms, is over cautious

for transgressors, tends to yield uncritically to his superiors, has a fatalistic view of things, feels like being powerful, strong and tough, disapproves of being sensitive and sentimental and so forth. In psychoanalytic terms, the dynamics of the development of the authoritarian personality has been explained in the matrix of family interaction. Fear of reprimand from the parents produces in the child, for example, feelings of hostility, which accompany him through all his stages of development and continue to influence his thoughts and actions as adult. Authoritarianism, conceived as a power related variable has also been viewed as a trait predisposing one to see power relations when they do not exist (Greenstein, 1969) and the content of the measure of authoritarianism (F- Scale) gives a strong indication of this trait being closely related to fear of power, as it has been found to be related to paranoia (Winter, 1973).

Authoritarians are rigid in their opinions- and may not be concerned with power goals as such, and hence it cannot be conclusively said that like the power related individuals, the authoritarians too orient themselves to the goal of power. Whereas power motive is a disposition to strive for power, authoritarianism is an aspect of man's nature, denoting a set of sentiments and ideology about relationships, employing the consideration of who, why and how of power. The authoritarian is of the belief that power is welcome and the weak and inferior should submit to the strong and superior. Adorno and

others (1950) characterized the authoritarian as anti-intrceptive, superstitious, projective. These beliefs do not necessarily motivate one for power seeking. Power motive and authoritarianism, thus being two facets of the same phenomenon seem to have their distinct structural identity.

Machiavellianism is also a sentiment about power representing the fundamental tenet of Machiavelli, (1953), the European counterpart of kautilya. Both advocated opportunism, expediency, lack of interest in interpersonal relations, ideological neutrality, mistrust, affection, disregard to conventional morality, lack of commitment, resistance to social change, if these led to attain and maintain power. As a personality dimension (Christie and Geis, 1970), it means a concern for attainment of power goals, notwithstanding the means, they may be legitimate or illegitimate; ends justify the means being the motto of a Machiavellian. Machiavellianism represents certain beliefs about people and about the strategies of power seeking. emanating from these are beliefs about people that there is no dearth of fools who can be used and manipulated; only the wise know the gains of being in the midst of important people and so on. Machiavellian behaviour is prominently assertive, manipulative, and successful in situations of interpersonal transactions with minimum human touch. Such behaviour is an expression of power, a mode which is likely to be more successful in competitive societies and where there is

little room for feelings in human relations. But this should not suggest that machiavellianism and power motive are synonymous or interdependent because because a power oriented individual needs not consciously approve of the machiavellian tactics, nor one with a belief in the exploitability of human nature be essentially power hungry. Operationally, Machiavellianism may be defined with reference to the belief, willingness and skill, or ability of the person exercising power; the central thing being exploitability of individuals, i.e. the belief that others can be manipulated, the desire or willingness to manipulate others and skill in manipulation (Christie and Geis, 1970).

Persuading others by manipulation to do what they would not do otherwise and for personal advantage is what a Machiavellian is like. In motivational terms, Machiavellianism refers to beating another, this being the main underlying motive. Power motive, on the other hand, means influencing others and being recognized by others as powerful.

Power and Locus of Control

Internal-external control has also been recognized as a power related variable initiated and developed within the framework of social learning theory (Rotter, 1966). This theory treats the concept of control as a generalized expectancy consistent with a variety of situations having to do with the individual's beliefs that what happens to him is either due to

him or the factors in the external environment, (Lefcourt, 1966); an expectancy about the best possible way in which an individual relates one's action or behaviour with the assurance of the subsequent reward and punishment. A situation having been proved to be frequently rewarding or punishing in the past arouses an appropriate expectancy that one would be successful or failure in a like situation in future also. Accordingly, internal control consists in the perception that the positive or negative events owe their occurrence to one's action and so are well under his personal control. External control refers to its reverse, meaning thereby that the happenings, positive or negative, are independent of the individuals' action and beyond his personal control. With reference to behaviour considered to be a multiplicative function of motive, expectancy and incentives (Atkinson & Feather, 1966), internal-external control seems to be a measure of expectancy or perceived probability of success. Power-related though, I-E control is quite unlike power motive which is a measure of a disposition to strive for a goal. Whereas internal control of reinforcement means controlling one's fate himself with a sense of independence and autonomy, "Power" has to do with controlling the fate of others (Winter 1973).

It follows from the preceding discussion of the different approaches to power and of the seemingly related concepts of power that each one of these while giving an idea of some aspect

of power thinking and action, is different from power motive as such and that their apparent interrelatedness may be only superficial and incidental. Whether power motive is independent of or interdependent with Authoritarianism, Machiavellianism and Internal-External control is yet to be ascertained (cf. Chapter two). The study of the components of power motive (Hope of power and fear of power) alongwith overall power motive in the comparison groups provides additional information about the interrelatedness of the variables and promises discovery of some interesting patterns of relationship in the comparison groups, and necessarily in interaction with the social variables of the study viz. Sex, age and religion. The purpose of the present study is not confined only to discovering relationship of the overall power motive but also its components of hope and fear with the other personality dimensions. Besides, the study also proposes to determine the strength of power motive and its components in the sample as a whole and in the comparison groups and between groups, for power motive, in combination with each one of personality variables.

That the importance of such variables as sex, age, religion as sources of variations in the strength and patterning of behaviour has generally been recognized, and that these variable are included in any study as a matter of routine, they are still relevant here for the reason that the personality dimensions are both dispositional as well as socially determined.

Sex is obviously a potential discriminating variable in so far as concern for power and beliefs and sentiments about power are concerned, because males and females tend to behave according to the sex-role stereotypes, self-estimates and actual or perceived position of strength or weakness, and so on.

Differences in age do not merely represent levels of physical development but are indices of social and emotional maturity which appear to be related in different measures with the urge to be effective, an experience of being powerful, as also to the moral attribution of power.

Membership of a particular religion presupposes a distinct cultural conditioning, a set of beliefs, values system perceptual and cognitive style, and therefore the different religious groups, such as Hindu and Muslim may not have the same values and beliefs about exploring and manipulating the sources of power and influence. They may also be unlike each other in believing that their actions are governed by some one beyond them, they may be variously prone to the authoritarian influence, they may not be equally averse or fond of power.

It may be recalled that the main objectives of the present investigation were: (a) to determine the kind and extent of relationship between power motive on the one hand, and each one of the other personality dimensions-Machiavellianism, Authoritarianism and Internal-External control- on the other;

(b) to discover differences in the strength of power motive and its components (viz. Hope of power and Fear of power) between Male/Female, Older/Younger and Hindu/Muslim subjects and
(c) to study difference between the comparison groups in terms of the extent of relationships of power motive and its components with each one of the other variables.

The following Chapter is intended to present a frame of reference based on empirical studies that can be used to assess the importance of the present investigation.

Chapter Two

REVIEW OF STUDIES

The enormous literature on power that continues to pile up since psychologists and sociologists first began taking renewed interest in the subject, about the mid of 1950's, is too involved to be arranged in truly independent categories. However, these may be grouped on the basis of emphasis placed on the different aspects of power, such as relating to the notion of power, its measurement, relationship with other seemingly allied variables, and social differentials of power.

Concept of Power:

Although some of the main studies pertaining to the concept of power have been referred to in the previous chapter, others that explain and elaborate the variable may be reviewed under this section. From the mid 50's to mid 60's power emerged as the most popular topic of research in the social sciences. Numerous definitions (Dahl, 1957; French, 1956; Mersangi, 1962; Simon, 1957) and techniques of assessment came to the fore generating and suggesting new possibilities of research on this aspect of behaviour, some of them being mutually opposed to each other.

whereas, researchers like Denhoff (1967,1970), Hunter (1953), Mills (1956) viewed power as the concern and monopoly of a small number among the elite, Dahl (1961), McFarland (1969), Polsby (1963), Rose (1967) saw power to be in possession of different groups in what they called a pluralistic power structure. The fact that the analyses of power have been so many and varied a confusion as to the meaning of power; its inaccessibility to measurement disappointed many a researcher (March, 1968; Ricker, 1964; Wagner, 1969; Wolfinger, 1971) to the extent that they felt like doing away with it.

Hagel's (1975) approach to the analysis of power suggested ways to measure it rather accurately stressing the attribution aspect which other workers (Richner et al., 1973; Schopler and Layton, 1974) also focused on in their theoretical and experimental work. Winter (1973) and McClelland (1975), in their studies, have underlined some of the conditions in which people attribute power to themselves. Kaplowitz (1978) arrived at a set of propositions about consequences of power attribution: (a) Strategic consequences, (b) Ideological consequences, (c) Moral consequences, and (d) Psychological consequences. Kaplowitz believes that these consequences depend on people viewing latent power as a permanent disposition of the individual or of a relationship between individuals, rather than something transitory. Strategic consequences mean that one does not act against the wishes of the powerful in matters of their

interest whereas ideological consequences refer to comparison (explicit or implicit) of the actual vs normatively legitimated distribution of power in a system. Moral consequences have to do with assigning responsibility to some one to the extent that his desires or distinct characteristics are seen as the cause of the situation (Jones, 1989). The psychological consequences of power attribution or of feeling powerful have been well covered under the studies of Veroff (1987) and Winter (1973).

Drawing from recent psychological and sociological theory and research, Winter and Stewart (1978) have listed six concepts of power or variables concerning power. (1) power as an attribute of certain roles and positions; (2) power behaviour; (3) skill at using power; (4) feeling of power; (5) valuing power; and (6) beliefs about power, along with the quest for power which is both inclusive and independent of these concerns. The power motive indeed, means the quest for power, the desire for power, or the seeking of power, the concept adopted in the present investigation.

Measuring Power:

Attempts by psychologists to delineate power and measure it began sometimes around 1950 and since then a bulk of research has accumulated on the concept of power and its methodology. Studies of power particularly of the kind the present study has

followed were conducted mainly at the universities of Harvard, Michigan and Wesleyan which appeared from time to time in scientific papers and books, McClelland et al., 1972; Veroff and Reid, 1970; Winter, 1973). Psychologists have conceived power variously and have come up with different ways describing and measuring it. While most of these concepts pertain more to sociology, the typically psychological ones are the quest for power (Winter, 1973) and beliefs about power, making use respectively of the thematic apperceptive test and self report questionnaire (Machiavellianism: Christie and Geis, 1970). The power motive represented by the concept quest for power means the desire for power or seeking of power (or the subjective feelings associated with power). Power motive does not always operate on the conscious plane nor does it invariably propel an individual to definite behaviour or set of behaviours because the activity leading to power is dependent on the situation which may or may not ^{be} favourable, and also because there are individual differences in the profitable use of skill to achieve the desired goal. Power motive, therefore, does not refer to particular actions or behaviours but to the general class of goals, outcomes or trends in the course of their behaviour overtime. It is something of a context that directs the future oriented course of behaviour through a fluid and variable series of intermediate and instrumental acts (Winter, 1973).

A motive may be operationally defined as the fantasy content (associative imagery, story themes etc.) that changes under one or more carefully defined types of experimental manipulation (Stewart and Winter, 1976). Thus, the various power scoring schemes seem to have incorporated this definition.

Among them worthy of note are those given by Cleman (1966, 1972), Veroff (1957) and Winter (1967).

Toward developing his scoring scheme for n-power Veroff used as subjects students at Michigan seeking election to certain offices. The subjects had been in the thick of electioneering, campaigning for over a month and had assembled to know the results as the votes were being counted. To enhance their concern for election, the 34 subjects were asked to rate on a 6-point scale the probability of their winning. A neutral (control) group was represented by the same number of students. Each group wrote stories on a modified version of I.T which were examined to find whether they differed in any appreciable amount with respect to power oriented themes. Thus, Veroff developed his n-power scoring system by means of scrutinizing the stories of two groups and ascribing greater incidence of power imagery in the experimental group to power arousal. He defined n-power as "control of the means of influencing another person". This scoring system consisted in identifying "power imagery" and certain sub-categories in the stories, each being assigned a score of one, the maximum possible score being 10, as the sub-categories along with "imagery" and "theme" also numbered 10.

The Veroff n-power scheme tends to measure both approach and avoidance aspects of the power motive. It seems that Veroff's n-power partly reflects a defensive move on the part of the subject to get his way in a hostile world. It suggest that perhaps thematic apperceptive behaviour is related to action in a substitutive way. That is, the least powerful should appear as the most powerful in his stories (Lazarus, 1961), and that motives cannot possibly be studied through fantasy.

In view of the conflicting results of many empirical studies using Veroff's n-power scheme (Winter, 1975) and the inadequate definition of power imagery, subsequent researchers (Uleman, 1966, 1972; Winter, 1967) thought it imperative to revise this scheme.

Uleman (1966, 1972) conceived power as the actual force to influence other persons for its own sake, which he later designated as n-influence. He used as subjects boys from two college fraternities, one serving as experimenters and others as subjects. Each person in the first group frustrated one person from the other fraternity during a two person interaction, involving gambling for small stakes. The experimenter group was so treated as it began to believe of its superiority and privileged position in comparison to the other group. Lower arousal came through the very assignment of the role of experimenter to a group and its feeling of being in control and

in a position to "frustrate" another person. A four picture TAT was administered to each pair just prior to the game. It was presumed that the "experimenters" were already power aroused whereas the "subjects" looked for the game to begin.

On a parallel set of four pictures both groups had earlier written stories under neutral conditions. Uleman focused on the differences between the aroused and neutral subjects on the first TAT administration and those between the two sets of responses of the aroused group on the two TAT administrations.

Uleman's n-power system, as compared to that of Veroff, seems to reflect a more positive orientation toward power. This is perhaps due to the fact that the arousal with Uleman's subjects was more of a certain legitimate nature, whereas it was uncertain anticipations with Veroff's subjects. A natural question that has been raised is whether Uleman's n-influence and Veroff's n-power measure two different dispositions or two important aspects of the same thing. The two systems have not been found to be correlated highly nor do they differentiate the neutral and aroused subject's stories to the same extent. In Uleman, n-influence and n-power are not synonymous but until there is evidence to back it, an attempt can be made to bring them together under one concept. Winter (1967, 1973) has tried to bridge the gap between the earlier two schemes and has made use of the ideas of the authors of both in order to develop a

third scheme for scoring power. This seems to have mended some inherent flaws in the earlier schemes. Our study, therefore, has all the reasons to adopt it.

Winter (1967) asked his subjects to write imaginative stories after they had watched a film on J.F. Kennedy, giving his inaugural presidential address. Winter assumed that this film would tap the feelings that were generally instilled in an audience listening to a charismatic leader. The subjects witnessed the film soon after Kennedy's assassination when he still continued to be such a leader. A comparison of stories written after seeing the inaugural address film and one showing a presumably neutral film on science equipment demonstration revealed that in the former case there was greater incidence of power imagery in the TAT stories, i.e. the frequency with which thoughts of strength, power and confidence appeared. The results tended to reveal that charismatic leaders are effective because they are source of power arousal among their followers.

Having convinced that fantasy was prone to power arousal and that one could predict increased concern for power in a power arousing situation, Winter tried to evolve a method of subjectively defining and coding themes that embraced the crux of the fantasy changes in a simple and subjective manner. Winter n-power scheme so evolved defined n-power as a thought about some one "having impact", a character in TAT story shown as concerned about "his impact", about establishing maintaining

or restoring his prestige or power. There were possible ways in which concern about impact could be shown. (a) by strong action, such as assaults and aggression by giving help, assistance or advice, by controlling another by influencing, persuading some one, or trying to impress some one; (b) by action that produces actions in others; (c) by a concern for reputation on the part of the person. Such concerns became more pronounced in stories written after power arousal. There was also more frequent reference to the prestige of the actors, their actual efforts in pursuit of power goals, their feelings about power, or to the effects their actions might have on others. All these formed part of the categories of power sequence. The maximum score one could get on one story could be eleven (The number of categories) which was rare and only hypothetical. Generally a score of 8 or 9 on a set of 4 to 6 pictures was expected.

Other power related variables:

Many a variable studied in personality and social psychology relate to something akin to power need, such as dominance, ascendance and leadership. Although apparently these and similar other measures seem to be conceptually related to one another, very low correlations had been reported to exist between each of these and n-power (Winter, 1973). The personality variables that need to be distinguished from what power strictly connotes are authoritarianism (Adorno et al., 1950); power as

attributed by others (Lippitt et al., 1952); competence or mastery (White, 1963); perceived locus of control of reinforcement (Minton, 1967; Rotter, 1966), personal causation (decharms, 1968); Machiavellianism (Christie and Geis, 1970). Some of these are also the concern of the present study.

Authoritarianism:

This dimension has generally but mistakenly been equated with n-power, the former having to do with power relations "when they do not exist" (Greenstein, 1969). The items of the r-scale as well as its behaviour correlates indicate an important difference existing between an authoritarian and a power-oriented person. Authoritarianism was closely related with conformity or yielding under experimentally exerted group pressure (Barron, 1953; Lindgren, 1962; Nadler, 1959). In two small groups, high authoritarians were rated by others as autocratically telling others what to do, and as being insensitive to others (Haythorn et al., 1956). The correlates of authoritarianism did not go together with Winter's findings for high n-power group members (rated as asking others to participate). The authoritarians were seen as more concerned with their particular opinions rather than with actual power. There is no evidence to support that the authoritarian tends to orient himself toward the goal of power, as the power oriented individual does, as borne out from empirical studies.

What resemblance authoritarianism bears with either of the components of power - Hope of power and fear of power - has been inquired into and the results are inconsistent with those about overall power motive and authoritarianism. High fear of power individuals appeared to be avoidant of others' power over them. They could not do better in competitive situations but they did not give up their autonomy either which they held dear to them (Winter and Stewart, 1978). The main prediction of authoritarian's behaviour seemed to be their subscribing to conventional morality. Their sensitiveness to power cues was to enable them to maintain their appropriate place in the power hierarchy, not to exercise power over others or shirk from others' power over them (Winter and Stewart, 1978).

In a study (Kureshi & Fatma, 1979), excerpts from the autobiographies of Adolf Hitler and M.K. Gandhi (believed to be authoritarian and non-authoritarian respectively) were analysed for power motive which revealed that the two did not differ so much in the strength of overall power motive as they did in hope of power and fear of power, the former being stronger in hope of power, and the latter in fear of power.

Machiavellianism:

Machiavellianism has also been supposed to be an important aspect of power motivated individual. Characterized with this tendency one is most likely to be concerned with highly successful

competitive activity, ability to put forth his point of view effectively and an inclination for cheating (Christie and Geis, 1970). However, power and Machiavellianism can be distinguished from each other. Whereas a Machiavellian is all out to win or beat another person, the power oriented individual has closest to his heart the wish to control and influence others and being recognized by others as powerful. This has been backed by many empirical studies (McClelland and Teague, 1975; McClelland and Mason 1973; Winter, 1973).

High in machiavellianism tells a lie and cheats in order to win, and a high power individual may lie to keep up his image in other's eyes. The latter does not lie merely to win but to be noticed and admired. While a low Mach is more likely to say, believe or do something on others' directions, the high Mach would simply refuse to be dictated against his wishes (Winter and Stewart, 1978).

On receiving more rational justification both high and low Mach changed themselves but the latter were also more prone to persuasion by way of social pressure (Bergart et al., 1970). The high Machs being the favourite choice in the con game as partners showed how dominant they were in the trials and also their higher rating as leaders in the group discussion study (Geis et al., 1970).

In the debating contests the high Machs made more effective persuasive thrust while defending their personal convictions than the low Machs, suggesting that persuasiveness served as an asset in bringing about social control (Novielli, 1968).

In a tedious task performance where the subjects were allowed to communicate among themselves to work out a method to make the group work more efficiently, the high Machs, unexpectedly, did not emerge as leaders. It was believed that the high Machs took up a power position only when sufficiently motivated (Oksenberg, 1970).

As observed by Michael et al. (1979) susceptibility to persuasive attempts was not a function of Machiavellianism alone but a significant interaction operated between machiavellianism and assertion coming from authority and non-authority sources.

The high Machs showed a stronger tendency of conforming behaviour in response to authority based persuasive appeals and low Machs greater susceptibility to non-authority based messages.

The relevance of Machiavellianism as a personality style for leadership behaviour was studied by Drory and Gluskins (1980) in an experiment with groups of high and low Machs taking up leadership role in a task situation. High Mach leaders

passed orders more frequently, were less bothered to reduce tension, were less directive, and sought greater assistance faced with unfavourable situation. The low Machs remained more or less unchanged from situation to situation.

Locus of Control:

Minton (1967) considered internal vs external locus of control as a power related variable. He presumed that a sense of external control of reinforcement would produce a need for control or power motive. It may be likely but without empirical evidence. So is the nature of relationship of personal causation with power. A person believing that he is master of his action may feel powerful but "power" refers to control of others fate rather than of his own (Minton, 1973). The behaviour of externals has been found to be conforming and that of internals less conforming (Crowne and Liverant, 1963; Odell, 1959). In gambling situations the low externals tended to be more responsive to objective probabilities like high Mach rather than high n-power persons. Externally controlled individuals were found to be more 'Powerless' than the internally controlled individuals (Jeeaman, 1963).

Following experimental paradigmatic model (Goodstadt and Kipnis, 1970; Kipnis, 1972; Kipnis and Vander Veer, 1971) subjects were assigned power roles in which they had to supervise fictitious subordinates, where the delegated powers included

French and Raven's (1959) categories of reward power, coercive power and expert power. The externally controlled subjects were found less likely to bank upon personal persuasion and more likely to adopt coercive ways of influencing than the internally controlled subjects.

On the basis of his findings, Rhares (1965) suggested that a self fulfilling prophecy seemed to operate in social settings. An expectancy on the part of the internals of successfully influencing other tantamounts to their being influential in actuality. On the other hand, externals's expectancy that they cannot influence others means that they are in fact incapable of influencing.

Believing that they were going to change the attitude of others (to exercise power) internals wanted to be more informed than the externals presumably to be in a better position to be effective and influential (Davis and Rhares, 1967). Internals described themselves, among other things, as active, powerful and effective (Hersch and Scheibe, 1967). Personal control and efficiency are the needs that motivate the internals (and these are what power roughly connotes) to do well in skill situations, and a desire to succeed under chance conditions characterizes the externals (Julian and Katz, 1968; Rotter and Mulry, 1965; Watson and Baumeal, 1967).

Satisfaction with power position was found to be a function of the degree of power possessed and locus of control

orientation (Hrycienko and Minton, 1974). Externals were more oriented toward low power and internals toward high power. In an Asch, like conformity situation the internals were reported to be better equipped to resist group pressure than the externals (Croune and Liverant, 1963).

Using various forms of influence - subtle, overt and no influence, Gore (1962) observed that the internals become more negativistic and inhibited in their thematic apperceptive behaviour when subtly requested. Internals resisted high influence and externals conformed to high influence, in a study by Bindo and MacDonald (1971), suggesting that probably internals preferred personal control and did not like to be manipulated by others.

The foregoing narrative of studies on the relationship between power motive and the other personality variables may rightly lead us to believe that conceptually Authoritarianism, Machiavellianism and Internal-External control (I-E control) lie within the larger domain of power. No prediction, therefore, is possible as to the exact nature and direction of relationship among these variables. Machiavellianism and Authoritarianism seem to measure attitudes or sentiments about the nature of power or power as an aspect of man's nature, and I-E control, expectancies about one's ability to control events in one's life (Winter, 1973). While this fact may cause pessimism among some research workers, we feel still strongly the importance of the present

study aimed at exploring the nature of relationship among these variables and also the moderating role of the social variables in these relationships.

Power motive as related to certain social differentials:

Religion, sex and age being the social variables in relation to which the nature and strength of power motive are to be investigated, a review of some studies may be given in this sections.

To date, there has been little research on power among various religious and cultural samples. In a study of Hindu and Muslim adolescents, however, the Muslims were reported to have a significantly stronger power motivation and stronger tendency of approach toward power goals (Kureshi, 1975).

Studies of power motive in relation to the variable of sex have been carried out relatively more frequently. In a study carried out by Veroff and others (1960) where level of education was used as a moderator variable men with grade school education were found to have a high power motive score than those with higher education. Just the reverse seemed to be true of women. Because high education is a means of attaining prestige in society, those without it presumably suffer from feeling of inferiority and thus express it more frequently in their fantasy with the result that they score higher on n-power.

Women with higher education were found to score higher on n-power. This was explained in terms of deprivation of feminine status women experienced as a consequence of College education. They deviated from their traditional role in society and this was perceived by them as lowering down of their status as women. Moreover, single women were higher in power because of their not enjoying the marital status, which is generally a privileged status. High education equipping the women with equal status with men makes them use as frame of reference men's achievement which depresses them more than the less educated women for whom the point of reference is the status of women themselves.

Men and women with high power motivation were regarded as obtaining satisfaction from life roles, or perceiving certain aspects of life roles because of their attempts to avoiding feelings of weakness (Veroff and Feld, 1970).

The inference drawn from such studies is that power motivation as reflected in fantasy has to do with weakness or inadequacy and one characterized by these feelings will obtain a higher power score, in a defensive substitutive way (Lazarus, 1961). That there might be differences between males and females in the development of power structure in homogeneous groups was pointed out by the research conducted by Richardson and others (1969). Although the monetary incentive system operated in the experiment, the females tended to behave as if the formal task accomplishment

was of minor importance than satisfaction or tension reduction. In a different situation this was corroborated by another study (Rapaport and Chammal, 1966). Males and females were reported to be appreciably different from each other in respect of the goal oriented (approach) tendency (forming part of the over all power scores), the former group showing a greater amount of the tendency (Kureshi, 1975). It was also found that threat-oriented tendency (avoidance) was markedly stronger than the goal oriented tendency among the female.

In one study males and females were found to adopt different approaches to power. The females, as compared to males, were likely to seek power more through personal relations, indirect methods stressing helplessness (Paula, 1976). Winter (1969) believed power to be aroused in women by the same experience as in men. So was Stewart's (1975a) conclusion following examination of TAT protocols obtained after hypnosis and famous speeches used as power arousing material.

In two separate studies of student leaders and non-leaders (Kureshi and Fatma, 1981) and male and female police personnel, (Fatma and Kureshi, 1983) sex turned out to be an ineffective source of variation in the strength of power motive. But fear of power was found to be stronger among female Ss and hope of power among male Ss in the second study.

Studies of age differences in the strength of power motive are scarce. In the aforementioned study where the sample consisted of adolescents, age failed to be a source of variation in the strength of composite power motive and its approach (hope) and avoidance (fear) aspects. In one study (Patna, 1980) the younger boys were found to have a stronger overall power motive than the older boys.

It may be stressed that while quite a number of studies have been carried out determining relationship between power motive (and its components) and other related variables, it remains to be seen what moderating effect such social variables as religion, sex and age have on these relationships. To this end the present investigation is particularly directed. The foregoing review of studies alongwith the conceptual analysis of power presented in the 1st Chapter, provides us with a theoretical and methodological base for the present investigation.

Chapter Three

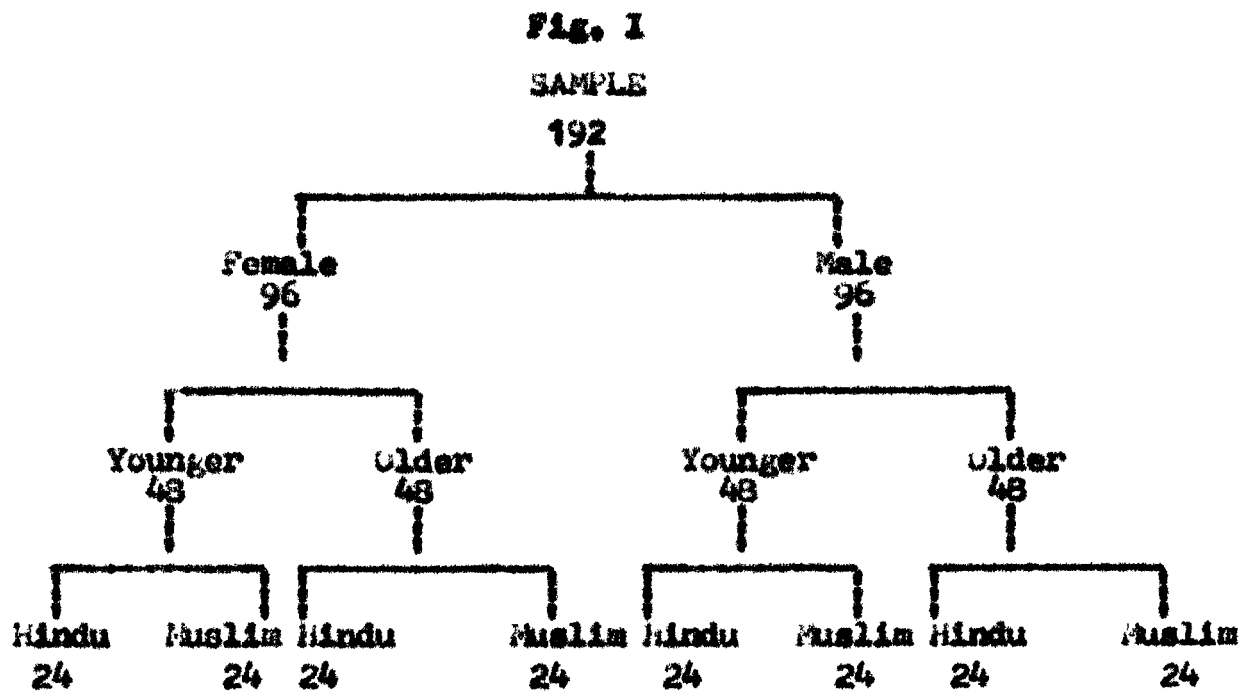
METHOD AND PLAN

In accordance with the objective of the present enquiry an appropriate plan was worked out to fit in the methodology consisting mainly in: (a) Drawing a sample of subjects representing the social variables, (b) preparing or adopting suitable measuring tools for the proposed variables of the study, ascertaining their reliability and validity, (c) selecting appropriate statistical techniques for determining relationship among variables and differences between groups on these variables.

Sample

Using the matched-group technique of controlled selection, subjects were selected from a large population of students (N=250). To begin with, these subjects were administered the pictorial test but some of these did not turn up for the second session and so the size of the sample came down to 192 subjects. The 192 Aligarh Muslim University graduate and postgraduate students forming the sample had an average age of 21 years, the range being 17 to 25 years. Of these, half were Female and the other half Male. The younger (17-20 years) and Older (22-25 years) subjects, each numbered 96 and the Hindu and Muslim subjects again 96. The factorial design being 2x2x2, each variable was represented by two groups and so the divisions of

the total sample in terms of one variable implied that the rest two variables were automatically equated. A break up of the sample in terms of the variables of the study is as under:



Test Material

Picture Story Test

Since a pictorial test of thematic apperceptive nature that could be profitably employed with Indian subjects was not available, the present investigator had to work it out on the basis of tests in use with non-Indian subjects. A couple of these tests either existed in the form of pictures or description of pictures with inherent power cues, so that they suggested

certain situations that could be redrawn to look Indian.

Different sets, as employed by Atkinson (1958), Uleman (1972), Veroff (1957) and Winter (1973) in their respective studies provided sufficient power related situations that could be indianized, not altering them in a major way but by replacing the dress of figures and the surroundings depicted. The rationale was that the subjects would respond readily to these situations and identify with them better and so would project richer power-oriented fantasy.

However, the task of getting certain pictures indianized and others sketched as per specified situations in such a way that the expression of the figures and the total effect of the pictures did not change substantially, was not so simple as it appears per se. The artist had to be approached and apprised with the delicacy of the job, and it was after several "trial and error" sessions that the pictures came nearest to their models. And through these "non-creative" sittings as the artists found it, the investigator had a difficult time sustaining the interest of the artist. The process of drawing and redrawing the pictures continued till the present investigator and one more competent researcher in the area agreed that the pictures were true Indian replicas.

In order to ensure that the set of pictures so designed worked and discriminated subjects for the strength of power, as a tryout, the pictures were administered to a group of twenty five

subjects. Analysis by two examiners of the two hundred stories written on eight pictures revealed that the test was fairly potent to tap power motive. The eight pictures constituting the tools of the present investigation (cf. Appendix) with their sources of origin are as under:

1. Man and woman drinking beer, a guitarist in the foreground (Uleman, 1972).
2. Conference group. Seven men variously grouped around conference table (= 83 in Atkinson catalogue).
3. Ship's captain talking with man dressed in a suit (Harvard student study, cited by Winter, 1973).
4. Man scientist, examining a test tube by the light of a candle (Uleman, 1972).
5. A group of soldiers, one of whom is pointing at a map or chart (Uleman, 1972).
6. Two women standing by a table, one is working with test tubes (Veroff et al., 1960).
7. A young man lying in a bed, reading a news paper (Harvard student study).
8. Father-son (= 1) in Atkinson catalogue).

The internal consistency of these pictures was ensured by means of split-half reliability method, the r-value of the two equal halves (4 pictures each) being .81.

Authoritarianism:

An adapted version of the California F-scale (Hasan, 1974) consisting of 20 items in a 6 point Likert-format with 9 factors is the tool used here for measuring Authoritarianism. The 9 factors are: conventionalism, authoritarian submission,

authoritarian aggression, distrust and cynicism, power and toughness, superstition and stereotype, Anti-Intraception, projectivity and sex. Each of the 20 items is in the form of a declaratory statement to be responded by showing one's agreement in varying magnitude, from strong agreement to strong disagreement, to be scored in a declining order from 7 to 1.

Machiavellianism:

To measure this dimension of personality Mach IV scale (Christie & Geis, 1970) was considered to be suitable. This scale consisted of 20 items in the Likert format with 7 response categories. The extent of agreement or disagreement was to be expressed by encircling the appropriate number on the answer sheet.

Internal-External Control:

The measure adopted here for I-E control is the one developed by Levenson (1972) which is an improvement over other parallel measures for this dimension, particularly over the oft-used Rotter scale which has been criticized for its being multidimensional. Levenson's scale known as the IPC scale (Internality, powerful others, and chance) is definitely a refined version of the I-E scale which tends to differentiate the belief in internal/external control into the three aforementioned factors. Levenson found the three sub-scales IPC related to each

other but each one of these showed a different relationship with other variables. Since these sub-scales tapped different beliefs about control, Levenson recommended that they should not be grouped together but treated separately.

The IPC scale used in this study consists of 24 items in a 6-point Likert format with 8 items for each of them (Appendix).

Administration of the tests

A four item test battery was administered on 192 subjects. The first session was devoted to story writing (picture story test) and the second session for the rest of the personality variables - E-scale, Mach IV Scale and internality, powerful others and chance scale (IPC scale). The total time spent on both the sessions came to about two hours.

The subjects were students of B.A. Honours, and M.A. classes in the Faculty of Arts, Social Science, and in the Women's College. Test session, and things were arranged before hand in consultation with the subjects themselves. The data were obtained at a time from three^{or}four subjects, mostly in the faculty or the hostel as per convenience of the subjects. This investigator was helped by another person throughout the duration of data collection. The subjects were told that they had to participate in a game of story writing to provide a specimen of their imagination.

Standard instructions (Atkinson, 1958) were read to them, giving an idea of what was required of them as they wrote stories.

There were eight pictures to write stories on. One picture was administered before the proper session for the warming-up. About five minutes time was allowed for writing a story on one picture. To help the subject cover all the elements of a story plot in the given way he was provided with the following questions:

1. What is happening? Who are the people?
2. What has led up to this situation? That is, what has happened in the past?
3. What is being thought? What is wanted? By whom?
4. What will happen? What will be done?

It was emphasized that these questions were meant to facilitate subject's thinking. Each question was not necessarily to be answered. That is, a continuous and complete story rather than answers to a series of questions was required. It was also impressed upon the subjects that the more dramatic and interesting stories they could write the better, and that it would be appreciated if they could write some thing that reflected their understanding of people and human situations. Mere description of pictures would not do, but imaginative stories on these pictures. Data obtained in the form of imaginative stories were analysed according to Winter's n-power scoring scheme (1973).

A Brief Version Of n-power Scoring System

Power Imagery:

Scored if some person or group of persons in the story is concerned about establishing, maintaining, or restoring power—that is, impact, control, or influence over another person, group or the world at large. Examples: (1) Someone shows power concern through actions that in themselves express power. (2) Someone does something that arouses strong positive or negative emotions in others. (3) Someone is described as having a concern for reputation or position.

Subcategories, to be scored only if power imagery is scored.

Prestige(P): The characters are described in ways that increase or decrease their prestige, settings, titles, adjectives of status, reputation, alliance with some prestigious person or institution are all examples of prestige.

Stated need for power(N):

An explicit statement that the character wants to attain a power goal. Not inferable from mere instrumental activity.

Instrumental Act(I):

Overt or mental activity by a character indicating that he or she is doing something about attaining a power goal.

Block in the world(BW):

An explicit obstacle or disruption to the attempt to reach a power goal.

Goal Anticipation(GA):

Some character is thinking about the power goal, with either positive or negative anticipation.

Goal State(GS):

Affective or feeling states associated with attaining or not attaining the power goal.

Effect(F):

A distinct response by someone to the power actions of someone else in the story, or indication of widespread effect on the world at large.

Hope/Fear Distinction:

All stories are scored hope of power unless one or more of the following occurs in the story, in which case it is scored Fear of power. (1) The power goal is for the direct or indirect benefit of someone else.

(2) The actor has doubt about his ability to influence, control, or impress other. (3) The writer of the story suggests that power is deceptive or has a flaw, as by the use of contrast, irony, or explicit statement. Included are cases in which characters feel happy after power failures and sad after power success.

While administering the F-scale, the subject were told that the study was about what people think and feel about a number of important social and personal questions. They could agree strongly with some of the statements, disagree or be uncertain about some others. They were required to express their feeling by marking each statement in the right margin according to how much they agreed or disagreed with it. viz + 1, + 2, + 3, or - 1, - 2, - 3.

While receiving the IPC scale subjects were instructed that there were a number of statements about various topics which

represented different shades of opinion, "please read each item carefully . Be sure to indicate the response that most closely corresponds to the way you personally felt about each item and show your agreement or disagreement by placing any of the abbreviations against the response alternative that represented your feeling best". On all the scales-internality, powerful other, and chance, the subject gets separate scores. The I factor is scored in the internal direction, whereas the P and C factors are scored in the external direction. A higher score on I, indicates higher internality, and a higher score on either P or C higher externality.

Same instruction as given for the I.C scale were repeated for the Mach IV scale. Except for item nos. 3, 4, 6, 7, 9, 10, 11, 14, 16 and 17 which were to be scored in a reverse order, the rest of the items were to be so scored that the strongest agreement to a statement was assigned the highest score, i.e. 7.

In small groups of three or four subjects at a time data were obtained from over two hundred subjects according to a pre-planned sampling. Of these, some had to be dropped for either they failed to cooperate or they did not respond in accordance with the given instructions.

Statistical Techniques Used:

Pearson product moment correlation method was used to determine relationship of power motive, hope of power, and fear

of power with each one of the personality variables. The tests of significance selected to determine differences between groups formed on the basis of the variables of sex, age and religion comprised Analysis of Variance (ANOVA) and the Critical Ratio (CR). The role of these variables as sources of variation in the magnitude of power motive was determined by means of analysis of variance. The extent of difference between the comparison groups in power motive and its components of hope and fear was determined by critical ratio.

The significance of difference between the relationship of power motive and its components on the one hand, and other personality variables, on the other, was also determined by the CR (after converting Pearson r into Fisher's Z Co-efficient).

Chapter Four

RESULTS

Analysis was carried out in accordance with the three principal objectives of the study which consisted mainly in determining (a) relationship between power motive, its components, and other personality variables, without and with regard to the external source of variation; (b) main effects and interactional role of the external variables on the magnitude of power motive; and the extent of difference between the comparison groups in power motive and its components; (c) difference between the comparison groups in terms of the relationship between power motive, hope of power and fear of power, on the one hand, and the personality variables on the other. This necessitated analyzing the data in the aforesaid three classes.

To fulfil the objectives of the study data were subjected to (a) Pearson Product Moment Correlation Method, the results of which are presented in Tables 1-3; (b) analysis of variance and Critical Ratio, following $2 \times 2 \times 2$ factorial design, resulting into four sets of data presented in Tables 4-7; again to CR to determine the extent of difference between the two r 's. These latter results are presented in Tables 8-10.

The Bar diagrams presented at appropriate places show the sex, age and religious differences in power motivation, Hope of Power and Fear of Power (Diagram Nos. II-IV). The abbreviations used in the forthcoming tables: PM, HOP, FOP, Auth, Mach and LOC stand respectively for Power Motive, Hope of Power, Fear of Power, Authoritarianism, Machiavellianism and Locus of Control.

Table 1: Showing coefficients of correlation between power motive, its components and Authoritarianism.

Subjects	PM/Auth	HGP/Auth	FCP/Auth
Overall	.64*	-.73*	-.11
Female	.02	-.25**	.28*
Male	-.20**	.93*	.03
Younger	.02	.03	-.04
Older	.10	-.51*	.27*
Hindu	.46*	-.14	-.02
Muslim	-.60*	-.37*	-.12

* Significant at .01 level

** Significant at .05 level

Table 2: Showing coefficients of correlation between Power Motive, its components and Machiavellianism.

Subjects	PM/Mach	HDP/Mach	FOP/Mach
Overall	.42*	-.56*	.03
Female	-.09	-.60*	-.10
Male	.39*	.26*	-.49*
Younger	.20**	.37*	-.02
Older	-.16	-.83*	.59*
Hindu	.09	.24**	.07
Muslim	-.00	.17	-.96*

* Significant at .01 level

** Significant at .05 level

Table 3: Showing coefficients of correlation between power motive, its components and Locus of Control.

Subjects	PM/LOC	HOP/LOC	FOP/LOC
Overall	-.96*	-.78*	.24*
Female	-.20**	-.33*	.18
Male	.24**	.26*	-.20**
Younger	-.62*	-.60*	-.04
Older	.18	-.35*	.20**
Hindu	-.91*	-.64*	.45*
Muslim	-.14	.13	.33*

* Significant at .01 level

** Significant at .05 level

Table 4: Showing the results of the Analysis of variance as applied to the subjects' scores on Power Motive.

Sources of Variation	df	SS	MSS	F-ratio	p
Sex	1	560.33	560.33	23.49	<.01
Age	1	140.08	140.08	5.85	<.05
Religion	1	.75	.75	.28	>.05
Sex x Age	1	135.02	135.02	5.66	<.05
Sex x Religion	1	229.60	229.60	9.62	<.01
Age x Religion	1	50.51	50.51	2.11	>.05
Sex x Age x Religion	1	196.82	196.82	8.25	<.01
Error	184	4386.89	23.85		

Table 51 Showing the values of Critical ratios indicating differences in power motive between the comparison groups.

Groups	N	mean	SD	SE _D	Crit	p
Female	96	17.94	8.90	1.34	2.34	<.05
Male	96	14.80	9.79			
Younger	96	15.05	9.04	1.23	2.06	<.05
Elder	96	17.69	9.35			
Hindu	96	16.10	9.06	1.30	.41	>.05
Muslim	96	16.64	9.53			

Fig. II **Showing sex, age and religious differences**
in Power Motive.

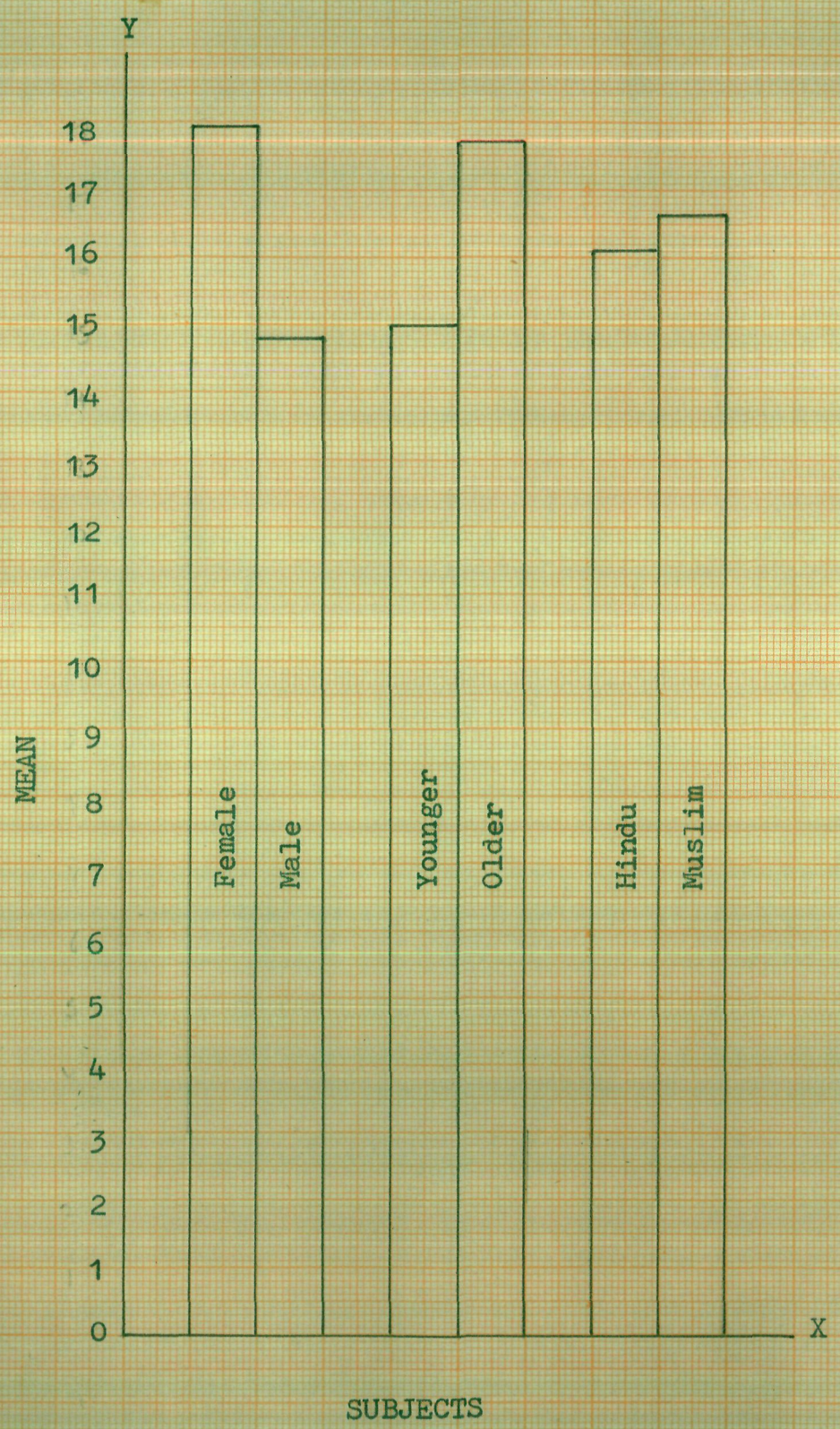


Table 6: Showing the values of Critical Ratios indicating the differences in Hope of Power between the comparison groups.

Groups	N	Mean	SD	SE _D	CR	p
Female	96	15.86	9.53	1.26	2.18	< .05
Male	96	13.11	8.57			
Younger	96	13.15	8.70	1.26	2.12	< .05
Older	96	15.83	9.31			
Hindu	96	13.13	8.00	1.22	2.23	< .05
Muslim	96	15.85	9.38			

Fig. III Showing sex, age and religious differences in Hope of Power.

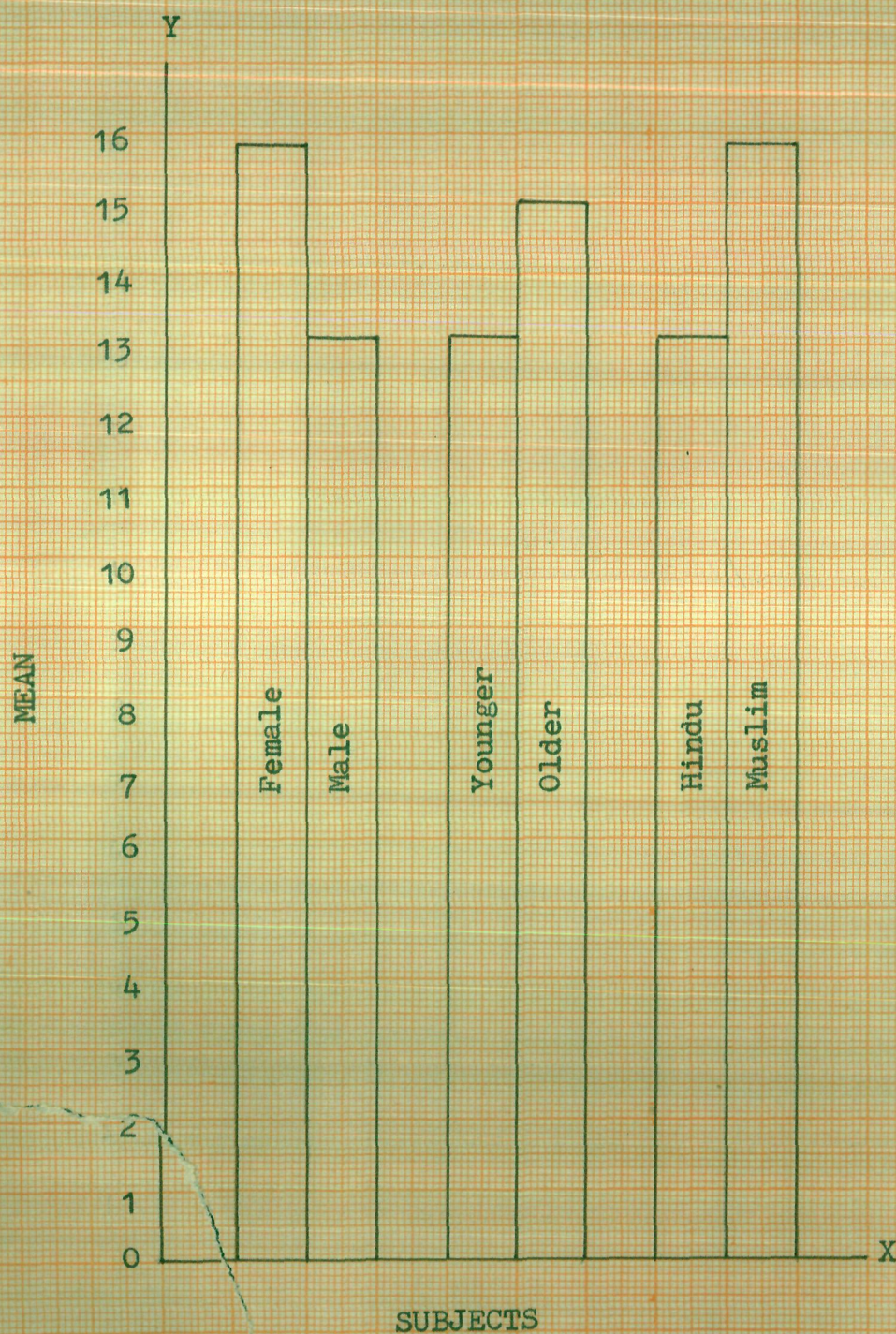


Table 7: Showing the values of Critical Ratios indicating differences in Fear of Power between the comparison groups.

Group	N	Mean	SD	SE _D	CR	p
Female	96	2.07	1.51	.21	1.80	>.05
Male	96	1.69	1.57			
Younger	96	1.90	1.67	.22	.22	>.05
Older	96	1.85	1.53			
Hindu	96	2.97	1.80	.19	11.52	<.01
Muslim	96	.78	.72			

Fig. IV Showing sex, age and religious differences in Fear of Power.

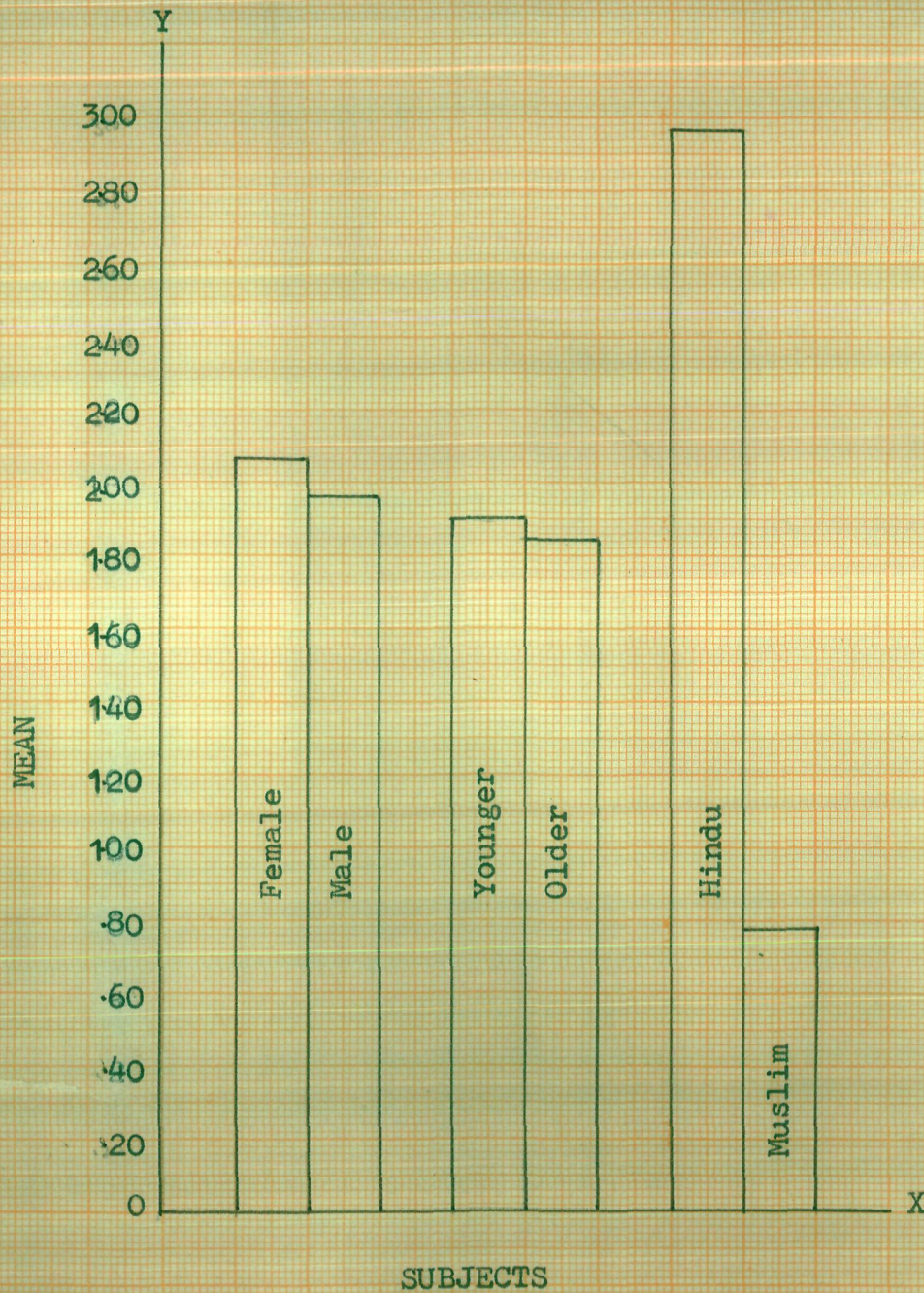


Table A: Showing the values of the Critical Ratios indicating differences between the comparison groups in the relationship of PM/Auth, HOP/Auth, and FOP/Auth.

Group	N	<u>PM/Auth</u>		<u>HOP/Auth</u>		<u>FOP/Auth</u>	
		Z	CR	Z	CR	Z	CR
Female	94	.02	1.28	-.25	10.07*	-.29	1.85
Male	96	-.20		1.66		.03	
Younger	96	.02	.57	.03	3.73*	-.04	1.71
Older	96	.10		-.56		-.28	
Hindu	96	.50	1.35	.14	1.78	.02	.71
Muslim	96	-.69		-.39		.12	

* Significant at .01 level

Table 9: Showing the values of Critical Ratios indicating differences between the comparison groups in the relationship of PM/Mach, HOP/Mach and FOP/Mach.

Group	N	<u>PM/Mach</u>		<u>HOP/Mach</u>		<u>FOP/Mach</u>	
		Z	CR	Z	CR	Z	CR
Female	96	-.09		-.69		-.10	
			2.28**		3.00*		3.14*
Male	96	-.42		.27		-.54	
Younger	96	.20		.39		-.02	
			.23		5.71*		4.71*
Older	96	-.16		-1.19		.68	
Hindu	96	.09		.24		.07	
			.64		.50		13.42*
Muslim	96	-.00		.17		-1.95	

* Significant at .01 level

** Significant at .05 level

Table 10: Showing the values of Critical Ratios indicating differences between the comparison groups in the relationship of PM/LOC, HOP/LOC and FOP/LOC.

Group	N	<u>PM/LOC</u>		<u>HOP/LOC</u>		<u>FOP/LOC</u>	
		Z	Crit	Z	Crit	Z	Crit
Female	96	-.20		-.34		.18	
			.20		.50		.14
Male	96	.24		.27		-.20	
Younger	96	-.73		-.69		-.04	
			3.92*		2.28**		1.14
Older	96	.18		-.37		.20	
Hindu	96	-1.53		-.76		.48	
			9.92*		4.50*		1.00
Muslim	96	-.14		.13		.34	

* Significant at .01 level

** Significant at .05 level

The results presented in the preceding tables may now be described. As is evident from Table 1, significant positive relationship exists between PM and Auth, and an inverse relationship between HOP and Auth. Among the Hindu subjects power motive and Auth have been found to be positively related and among the male and Muslim subjects, inversely related. An inverse relationship has been found between HOP and Auth among female, older and Muslim subjects and among the male subjects these two variables are positively related. Female and older subjects have shown significant positive relationship between FUP and Auth.

A significant positive relationship exists between PM and Mach whereas the latter is inversely related with HOP. Significant positive relationship exists between PM and Mach among male and younger subjects. The male, younger and Hindu subjects have shown significant positive relationship between HOP and Mach, whereas the female and older subjects have shown an inverse relationship between these variables. Significant positive relationship exists between FUP and Mach among older subjects and an inverse relationship among male and Muslim subjects (cf. Table 2).

Whereas between power motive and locus of control and between HOP and LOC there exist negative relationships, FUP and LOC have shown a significant positive relationship. Among female, younger, and Hindu subjects PM and LOC are inversely related and

among male subjects a positive relationship has been found between PM and LOC. Female, younger, older and Hindu subjects have shown significant negative relationship between HOP and LOC, and among the male subjects the relationship is significantly positive. HOP and LOC are positively related among older, Hindu and Muslim subjects but among the male a significant inverse relationship is found between HOP and LOC (cf. Table 3).

It may be seen from Table 4 of the Analysis of variance that of the main effects sex, age and religion the first two are significant at .01 and .05 level of significance respectively. From among the four interactions the three between sex x Age, sex x religion, and sex x Age x religion are significant.

Significant differences have been found to exist between the female and male and between the younger and older subjects in power motive. Hindu and Muslim subjects have not shown significant difference in power motive (cf. Table 5).

All the comparison groups have shown significant differences in the strength of hope of power, female, older and Muslim subjects' scoring high than their counterparts (cf. Table 6). Hindu and Muslim subjects differ significantly in fear of power, whereas the groups formed on the basis of age and sex do not (cf. Table 7).

No significant differences have been found in the relationship of PM and Auth with regard to the external variables. Sex and age differences exist in the relationship of HOP and Auth, but

religion does not prove to be a source of variation in the relationship between these variables. Sex, age and religious differences do not exist in the relationship between FOP and Auth (cf. Table 8).

Sex variable has proved to be a source of variation in the relationship between PM and Mach and other variables have been found to be ineffective. Female and male as also younger and older subjects have been found to differ significantly in the relationship of HOP and Mach but not the Hindu and Muslim subjects. Significant difference have been found to exist in the relationship of FOP and Mach among female-male, younger-older and Hindu-Muslim subjects (cf. Table 9).

Younger and older as well as Hindu and Muslim subjects have shown significant differences in the relationship of PM and LOC, the female and male subjects have not been found to differ in respect of these variables. Younger and older and Hindu and Muslim subjects have shown significant differences in the relationship between HOP and LOC, but female and male subjects have not. No significant differences have been found to exist in the relationship of FOP and LOC in all the external variables (cf. Table 10).

Chapter Five

DISCUSSION AND CONCLUSION

Results obtained by means of statistical analysis of the data are discussed here under three sections pertaining to the objectives of the study. Results relating to the relationship of power motive and its components of hope and fear with the other personality variables may first be interpreted.

Relationship of power motive and its components with Authoritarianism:

Whatever scanty research evidence is available on the nature of relationship between power motive and authoritarianism, it seems somewhat unexpected that the two should be related as is the case with our finding (cf. Chapter Four). Considering the dynamics of these variables at a deeper level, it seems that authoritarianism does not necessarily presuppose orientation to power goals like power motive itself. The very fact that an authoritarian individual holds the belief that there is nothing wrong in power and that those inferior, weak and fragile should submit to the superior and stronger ones, also suggests unquestioned loyalty to power hierarchy and higher sensitivity to power cues which probably is an expression of feeling strong and tough by way of identifying with those who possess these characteristics. Thus, whereas power motive represents a disposition to strive for

certain kinds of goals and to bring about desired effects on the behaviour and emotion of others, authoritarianism implies a certain rigidity in opinion and attitude and perceiving people as strong or weak. Hence a positive relationship between these variables.

Composite as power motive is of two diverse tendencies of hope and fear, it would be revealing to determine the relationship of hope and fear separately with authoritarianism. This result presents a different picture; while the overall power motive has shown a positive relationship with Auth, the latter is inversely related to hope of power meaning thereby that those less confident and not so hopeful of controlling and maintaining means of influencing other people would be authoritarian to a greater extent. To say it in other words, Auth presupposing a weaker concern for the attainment of effective power goals though involving an unquestioned yielding and mute subservience to the superior ones, and thus identifying with power somewhat unwittingly, should correspond or coincide with lack of optimism about the capability to exert, influence or prevail over others.

The pattern of relationship between power motive and its components of hope and fear on the one hand and authoritarianism on the other, in the various groups (formed on the basis of social variables) is not different from the overall relationship between these variables, although in certain cases it is different. Among the Hindu subjects the nature of relationship is what it is for

the whole of the sample without regard to the social differentials. The Hindu subjects seem to be rigid in their opinion and perceive people as strong or weak, showing a concern of power, are also attracted to the sources of influencing other people and seem to be keen to affect others' attitude and emotions so as to feel more powerful. That is, as far as Hindus are concerned, authoritarianism and power orientation are almost synonymous and on the basis of one, the other can be predicted, whereas research evidence is contrary to this effect. The distinct conceptual identity of power and authoritarianism seems to uphold in the case of the male and Muslim subjects (while studying relationship across the socially demarcated groups is revealing, it tends to testify the authenticity of the relationship). The unrelatedness of the two variables in these groups suggests that it is one thing to be disposed to strive for certain kinds of goals or to be influenced by certain kinds of incentives (Winter, 1973), and just another to take rigid position with one's opinions and attitude or showing an autocratic gesture, asking others what they are required to do, without an element of positive feeling toward the other in doing so (Haythorn et al., 1956).

Among the female, older and Muslim subjects as separate groups, the inverse relationship existing between hope of power and authoritarianism is consistent with the overall position of relationship (i.e. in the sample as a whole). The extent to which the subjects feel drawn to the power goals, entertain a desire to

be effective, anticipate attainment of a state of experiencing power, a general optimism about their potential to produce positive affect in others, may be taken as indicators of a tendency among them to submit to authority and to perceive power relations where they do not exist.

The positive relationship between EOP and Auth among male subjects may be interpreted in terms of the concern of this group to power goals and relationship promising these goals. Apparently, those with strong confidence to create positive affect on others and to exercise their influence on others simply to feel as the most powerful should probably not reconcile with the characteristics of an authoritarian personality which consists in uncritical endorsing, obedience and unjudged submission to authority.

Fear of power is positively related with Auth in the female and older subjects. Fear of power, presupposing an avoidance of others power on oneself and a poor performance in a competitive situation, partly reflecting the female subjects' general attitude in respect of the interpersonal relations is somewhat consistent with Auth, which in essence is a measure of submission to authority, conformity and resistance to change. Female subjects representing these traits may understandably be power-threatened. The positive relationship between the two variables (EOP & Auth) among the older subjects may possibly be explained in terms of their negative inclination to power which makes them obey, conform and yield, than to exert, command and dominate.

Relationship of Power motive and its components with Machiavellianism:

That overall power motive and Machiavellianism have been found to be related is both expected and unexpected in view of the inconsistent earlier observations (Christie & Geis, 1970). Representing the two facets of the concern for power they seem to overlap with each other because probably in so far as their goal is concerned they are alike but not in terms of the means to the goal, their legitimacy, feeling of competence and so forth, which gives an impression that they may be structurally different.

In terms of hope and fear measures of power motive, Machiavellianism has shown an inverse relationship with hope of power and no relationship with fear of power. A desire to be outstanding and effective in interpersonal relationships, to control the sources of influence and to have an inner experience of power (power motive) appear to correspond to the tendency to involve in competitive activities with an eye on the goal, to dominate by tactical moves to be goal-oriented rather than means-conscious. Machiavellianism and power motive have a fair amount of overlap, and though being dissimilar in terms of the power seeking, turn to be alike and interrelated, as far as the subjects of this enquiry are concerned.

That HOP is inversely related to Mach is an observation which would appear to be logically unsound considering the distinguishing characteristics of the power motive salience and the

resemblance of power motive with hope of power. However, judging the observation on merit, a plausible explanation may be that one believing in others exploitation and adopting it as a general principle in his style of functioning in respect of others, would perhaps be less confident of his worth to prevail over others, would be haunted by his intrinsic weakness and so infirm and shaky in his posture in the face of opportunities of legitimate power seeking.

The relatedness of power motive and Mach among the male and younger subjects separately is what it is with the overall relationship between these variables. Therefore, the same interpretation may also apply here; namely as far as the male and younger subjects are concerned, power orientation and actual attainment of the means of controlling other individuals, either by way of manipulation or by producing positive affect in others, are not very different from each other. Or, 'beating others' and 'winning', representing Mach and power motive respectively are equally sought-after and desirable goals among the male and younger subjects.

The inverse relationship existing between hope of power and Mach in the sample taken as a whole repeats itself with female and older subjects, and being consistent with the overall relationship, the same interpretation belongs here too. A trend converse to the overall position of relationship is seen among the male, younger and Hindu subjects in whose case HOP and Mach are

positively related. Hope of power being a substantial ingredient of power motive, is synonymous with the latter and the positive relationship between power motive and Mach discussed earlier in relation to male and younger subjects can be taken as for HOP also.

Among the Hindu subjects, though power motive has an insignificant positive relationship with Mach, HOP and Mach showed a significant positive relationship, meaning thereby that a general optimism and certainty as to be successful in occupying a dominant position among others, and to outstand in interpersonal power spheres are compatible with willingness and skill to exploit others for personal benefit without regard to ethical norms and code of proper conduct, which seem to combine in the behaviour of Hindu subjects, expressed in their orientation to power.

While fear of power has been found not to bear statistically significant relationship with Mach (all groups merged) but among the male, Muslim and older subjects the two are interrelated; in the first two groups negatively and in the latter positively. The positive relationship between the two variables among the older subjects means that this group has an ambivalent attitude to power goals and perhaps avoid rather than seek a position of strength, at the same time appear to be markedly assertive, exploitative, goal-conscious and successful in capitalizing a social situation for their narcissistic ends, insulated to human considerations.

This going-togetherness seems to be self-contradicting because the aversion of power and manipulation toward self-enhancement are incompatible. A state of conflict and dilemma may possibly account for avoidance and approach to the same goals simultaneously. A conceptually tenable and likely relationship is the one between the two variables among the male and Muslim subjects i.e. fear of power showing a negative relation with Mach. An apathetic and ambivalent reaction to power goals should naturally predispose one not to be concerned with perceiving power in human relations where it does not exist and striving to attain and maintain the means of influencing other people by adopting strategies suiting one's own selfish interests than conforming to the moral codes and social norms of fair deal in human relationships, as seems to be true of our male and Muslim subjects.

Relationship of Power motive and its components with Locus of control:

According to the nature of the construction of locus of control measure used here where two of the three subscales are directed toward externality powerful others, Chance - and one to internality - the inverse relationship between power motive and LOC would mean that an urge to have impact, to be distinguished and considered important, or an ability to produce intended effects on the behaviour or emotions of another individual are consistent with the belief that whatever happens to man is of his own doing, a consequence of his desired and intended action, and that a man is master of his destiny.

Although an inverse relationship of power motive with externality does not directly imply that the former would be positively related with the converse of externality, i.e. internality, it may in fact rightly be inferred. A desire to involve in certain kinds of goals and a tendency to categorize the world in terms of power and showing a fascination to a personal experience of being the most powerful, would indeed be least consonant with the behaviour of a man who believes that events are shaped by forces external to man and that man is a passive recipient and object of influence beyond his control, or that success or failure can be attributed to chance and fate rather than to will, determination and inner resources.

The nature of relationship of hope and fear of power with locus of control accords further strength to the foregoing explanation. The predominant component of power motive being hope of power both of these should show the same pattern of relationship with the locus of control and it has shown a negative relationship (with externality). Those with greater hope and confidence of controlling the means of influencing other individuals are more likely to be of the belief that one's actions and goals are not governed by circumstances, or that nothing is beyond human resources and control. Likewise, an aversion to power goals and viewing power as deceptive, extending unsolicited help and assistance to others, as fear of power implies, compare favourably with externality, and understandably too. Lack of concern for actual

power and an expression of weakness would be more compatible with dependence, helplessness and powerlessness which are, also the characteristics of one scoring low on internality.

The pattern of relationship between composite PM and LOC (Internality, powerful others & chance combined) repeats itself with respect to the groups formed on the basis of social variables, save for the males (who have shown an opposite trend) and also with respect to the relationship of HOP with LOC. As already noted, externality (powerful others and chance) is a larger component of LOC than internality and so a variable showing a positive relationship with LOC would mean that the two are positively related with the third component - internality. Among the female, younger, older and Hindu subjects, there exists a negative relationship between PM and LOC and a positive relationship between these variables among the male subjects. On the other hand, PM was found to be positively related to LOC in the sample taken as a whole and the position was not very different when these variables were related within various groups except for the male subjects in whose case the relationship between these variable was negative. The explanation advanced earlier in respect of the overall relationship between PM/LOC, HOP/LOC and EOP/LOC can also apply here which stresses the conceptual similarity between what is meant by power motive and what is implied in internal-external control. It may, however, be added that most of our

social variables have failed to moderate in any way the relationship already discovered between power motive, its components and locus of control.

Differences of sex, age and religion in M, P, and F

The results of the analysis of variance reveal that the variables of sex and age have contributed to the differences in overall power motive and also that these variables are a source of variation in interaction with each other. Whereas sex and religion taken together, and in interaction with age seem to cause differences in strength of power motive, religion in its own right has failed to be of any consequence.

The role of the social variables in determining the quantum of power motive and its constituents may be discussed and interpreted on the basis of additional information obtained from critical ratios about the direction of differences between the comparison groups.

Sex, Age and Religious differences in Power motive

Females' scoring significantly higher than the males on power motive seems to be contrary to what one would normally expect in view of sex-role stereotyping, power being regarded as the domain and right of man and an attribute which has generally been considered not to be in tune with effeminate characteristics. The finding, though interestingly striking would not appear thus

should the changing status of women in our society, her emancipation, self-perception, aspirations and attainments are taken into consideration. A stronger concern among the female subjects for establishing maintaining or restoring the means of controlling other people, by the very definition of power motive does not necessarily imply a concerted effort to use physical resources toward power goals but a concern expressed through actions to arouse strong positive or negative emotions in others, or just a desire for popularity, the latter comparing well with female rather than males. So a stronger power motive among the females is not that unlikely. That the measure of power motive does not discriminate power having to do with controlling the means of influence by a deliberate effort to effect change in other's behaviour, and power caused by personal charm, acceptability and approval by others, the former going more with power among men and the latter with power among women, the stereotype that power is necessarily masculine does not seem to hold. In view of a drastic transformation in the role of women in larger areas of activity which used to be the monopoly of males and a change in her self concept from that of being at the receiving end to the one potentially and in effect, wielding a position to invoke others' submission to her will. Recognition of the concept of women power side by side men power, in addition to her established area of power, namely home and her effective role in decision making tend to put the female in the area

of power shoulder to shoulder with men and in certain cases at an even higher ladder. Thus an appreciably stronger preoccupation with power among women may not appear inconsistent with her general motivation level in respect of life goals.

Older subjects have shown stronger power motive than the younger subjects which is corroborated by one earlier observation where though differences were not statistically significant but appreciable in the same direction (Kureshi, 1975). Differences in age presuppose differences in roles, self-estimates, social motivation and mode of voicing demands. Power motive being a concern about establishing, maintaining or restoring power, impact control or influence, appears to qualify better the older subjects who by virtue of their greater socialization, exposure to social situations arousing in them a stronger desire to be effective, to be recognized as powerful, are understandably more power oriented than the younger subjects.

The older subjects having a fairly long standing at the campus, on the basis of this fact alone experience power and in effect are so because of their association with those who wield influence and prestige and in turn learn to give vent to their urge for power, in a subtle way, by way of participation in activities which appear to be for others benefit but which actually tend to strengthen their position in their group.

The older subjects, as compared to the younger subjects appear to be more sensitive to power cues and better versed in shaping a social situation to their advantage so as to establish and maintain power over others or the world at large by way of attempting to arouse strong negative or positive emotions and feelings in others; and exhibiting a pronounced leaning to position of strength, status and recognition. The younger subjects, on the other hand, have yet to learn to be forceful and effective without being crude and aggressive in bringing home their point and prevailing over others. This in fact is a matter of social maturity and better understanding of social relations and implications; and indeed the older subjects are understandably better placed in this respect.

The strength of the overall power motive salience being almost of the same order in the two religious groups - Hindu and Muslims may sound a bit unexpected should the disparity in the perception of the members of the two communities in relation to the privileges, equality of rights, contribution to national reconstruction, patriotism role in public life, and so on, are considered as determinants of concern for reputation, position and influence.

The perceptions and misperceptions shaped as a consequence of the mistrust, bred among the members of the Hindu and Muslim communities about each other continue to mask many a truth, such

as the one that the Muslim subjects are no less power oriented than the Hindu subjects which should not have been so had the perceptions of the former been well-founded. An equally stronger predilection to power goals among the Muslims weakens the credence of the preconceived notion among them that they are subjected to discrimination and rectifies the view that it is not in word but in deed that all communities enjoy equal opportunities to pursue power goals. Further, in terms of the measure of power, which is mainly a measure of arousal, every individual has a certain level of arousal which is a function of the contemporaneous conditions or an expression of the degree to which these conditions initiate and enhance the concern for power goals. Accordingly, in so far as the conditions for the onset and perpetuation of an urge for being effective and to be in a position to maintain and control the means of influencing other people are concerned the Hindu and Muslim subjects are alike and so equally drawn to positions of control and authority.

But for a solitary comparable study of religious differences in power motivation (Kureshi, 1975), there is hardly any data available to support or contradict the foregoing findings. The results of the earlier study are dissonant with ours in that the Muslim subjects were reported to have a stronger power motive than the Hindu subjects. However, Veroff's measure (1958) used in that study being a measure of substitute gratification

(Lazarus, 1961) means that there is a greater yearning for power among the Muslims than feeling of actual power reflected in their fantasy behaviour. Or, to say in other words, a stronger power among Muslim subjects is indicative of the fact that they lack power.

A comparative analysis of these studies in relation to differences between Hindu and Muslim subjects in the strength of power motive, considering the mutually complementary connotations of the measures, offers some suggestive indications. Muslim subjects appearing to be as much power-concerned as Hindu as are indeed better off now psychologically in terms of their sensitivity to power cues and exposure to power-arousing conditions than they were some years ago. They seem to have revised or shaken off many of their misperceptions such as the skepticism of the majority community about their positive role in national life and discouragement of their potential to be effective in any sphere of activity.

Sex, Age and Religious differences in Hope of power

Hope of power which constitutes most of power and is synonymous with power is greater among females than males. This accords added strength to the aforementioned finding and can be accounted for in terms of the same factors (cf. Table 5). This finding is not consistent with those of earlier researches, where hope of power was reported to be stronger among males than

females (Kureshi, 1975) which can be explained in terms of the difference in age and the role of a moderating variable of power status.

In hope of power, the older subjects have scored higher than younger subjects. This is both logical and understandable in view of the measure of power, where hope of power is a predominant component of power salience and one with stronger power motive is likely to be approach-oriented than threat-oriented. To be seen in the context of affective arousal theory, the older subjects by virtue of their greater concern for power find themselves in a more confident and reassured position to control the means of influencing other people.

Not only that the Muslim subjects are at par with their Hindu counterparts in the strength of power motive, on its component of hope of power they have scored higher than them. This means that compared to Hindu subjects, the Muslim subjects feel more confident, capable and competent to successfully establish, maintain or restore power over others, alter or transform their behaviour. This seems to reflect the hope, optimism and realization on the part of the Muslim subjects of their effectiveness, impact and influence in interpersonal relations.

Sex, Age and Religious differences in Fear of power

In terms of the complementary component of power motive namely, fear of power, the female subjects have shown a slightly

stronger tendency than the male subjects. Although statistically insignificant, this finding may not be stressed unduly, nevertheless it is suggestive of the possibility that ones concern for power goals may be loaded with hopes and apprehensions and that a stronger power motive may not always be a consequence of greater confidence and capability to assert and exert but a feeling of weakness, fear and ineffectiveness may also contribute in certain proportions to the overall power motive. While apparently this may sound somewhat incredible as to how one can feel confident and competent about his ability to influence control or impress others and at the same time entertaining a doubt about his ability to do so, in truth it is likely in view of the fact that irrespective of the specificity of the goal, one may undergo many a combination of hopes and apprehensions while actually pursuing a goal. The two age groups, younger and older, have not shown significant difference in fear of power.

Although a greater amount of hope of power among Muslim subjects than the Hindu subjects does not logically imply that its reverse component fear of power should be higher among the latter, this is the case here. As compared to Muslim subjects, a stronger fear of power among Hindu subjects may probably be viewed not essentially as a want of power or a feeling of inadequacy in respect of the sources of influence but more in terms of adopting a different approach to power goals. They appear to find power as deceptive, place greater priority on such means to power as

altruism, extending unsolicited help and succorance to others - an expression of the need for power in a somewhat concealed and disguised manner.

Differences in the relationship between PM, HOP, FOP, and other personality variables as related to social differentials

Differences of sex, age and religion in the relationship between power motive and its components with other personality variables in various groups may now be taken up for discussion (only those results have been discussed where significant differences exist in the relationship). Hope of power and Auth covary among the males to a greater extent than among the females which implies that the males are more optimistic and confident in producing positive affect on others and showing a high concern with their particular opinions rather than actual power. These variables show a different trend of relationship with respect to older subjects. That is, among the older rather than the younger subjects a stronger HOP predicts a weaker inclination to authoritarian beliefs and behaviour.

Power motive and Mach have shown a stronger positive relationship among the males than the females, an observation consistent with the overall relationship (without regard to the social variables). This would mean that a need to strive for certain kinds of goals or to be affected by certain kinds of incentives presupposes a parallel desire to manipulate others for ones selfish interests, as far as males are concerned.

Among the female and older subjects a significant negative relationship exists between HOP and Mach as compared to what it is in the counterpart groups. A greater confidence among these groups to have impact and stand out, to prove ones importance in the midst of others, to argue out ones standpoint and to be effective in social relations appear to go contrary to a predilection for goals achieved by means of using other individuals as objects for personal promotion and enhancement. The negative relationship between HOP and Mach among the males and Muslims than the females and Hindus may be explained in terms of the incompatibility of an exploitative orientation with avoidance of power, a belief that power is deceptive, and a human and altruistic predisposition. The converse of this interpretation is true of older subjects in whose case the willingness and skill to manipulate others to achieve power compares well with aversion of power which, per se, is inexplicable, but probably the aversion may be pretended then genuine.

Locus of control has shown a significantly negative relationship with PM as well as HOP among the younger and Hindu subjects than their counterparts. As for the overall power motive and hope of power going together in these two groups, it was predictable in view of the almost similar nature of these measures of power. That these variables of power show a lack of correspondence with LOC, it should mean that the younger and Hindu subjects have a stronger desire to control the means of influencing other people

and to be effective and forceful, and also feeling more confident and reassured about the capacity to do so, are of the belief that man himself shapes his destiny and the events are the consequence of man's action rather than of chance and providence. Power motive and Auth and PM and Mach have shown positive relationship whereas HOP and Auth and HOP and Mach are inversely related. This is an intriguing observation in view of the fact that HOP is a major component of PM with identical elements, and so it was expected that the pattern of relationship between HOP and Auth and HOP and Mach should show the same pattern of relationship. Locus of control has been found to be negatively related with both PM and HOP and positively related with FOP, an observation consistent with the expected pattern of relationship. (Auth and Mach). There exists no overall relationship between Auth and HOP and Mach and FOP but in relation to the external variables not only these variables show relationships, but also in both the positive and negative directions (cf. Tables 1 & 2). This would suggest, as far as the relationship^s between these personality variables are concerned, that the social variables do moderate the nature and extent of relationship.

A large amount of inconsistency exists in the relationship of PM/Auth, PM/Mach, HOP/LOC, HOP/Mach, FOP/LOC from the overall to the inter-group comparisons which brings out the moderating influence of the social variables in the pattern of relationship among these personality variables. On the other hand, the role

of social differentials seems to be negligible in changing the pattern of relationship from the overall to across-group relationship for HOP/auth and PM/LOC. The consistency operating in the pattern of relationship among these variables shows a lack of sensitivity to the social differentials and at the same time affirms that the relationship among these variables is close enough to be influenced by the social variables.

On the basis of the relative extent of relationship between α_1 , α_2 and α_3 on the one hand and the rest of personality variables on the other, hierarchies of relationship can be determined. Locus of control has shown a relationship with α_1 , α_2 and α_3 (either positive or negative) in the maximum number of relationships determined with and without regard to the social differentials; next in hierarchy of relationship is Machiavellianism and still next authoritarianism (cf. Tables 1, 2 & 3).

Religion on its own has failed to be an effective source of variation in the strength of power motive, but in interaction with sex and age it has contributed to the variance. Hindu and Muslim subjects' showing no difference in the strength of PM (cf. Table 5) can be attributed to the two group's different position with regard to HOP and FOP, the constituents of PM, which when combined neutralize the difference between Hindu and Muslim subjects on PM. Fear of power appears to be unaffected by sex and age variables though these variables prove to be the determinants of the extent of PM and HOP.

The relationship of PM and its components with Mach has shown the greatest susceptibility to change in relation to the social variables (cf. Table 9), which is suggestive of an unstable and frail relationship existing between these variables. Next in order of difference in the relationship between PM and its components with other personality variables are PM/LOC and HOP/LOC, where age and religion have been the sources of variation (cf. Table 10). That the social differentials have been ineffective in bringing out significant differences in the relationship between PM/Auth and HOP/Auth would convey that these two personality variables are so closely related that the external source of influence hardly matter.

The foregoing discussion of results and other side observations provide some suggestive indications and a basis for broader generalizations and lines for future research on Power motive. That the social variables have been found to be generally effective in differentiating subjects for the strength of Power motive and its constituents while pointing to the need for including other meaningful differentials in research on power also suggest that Hope of Power and Fear of Power, the two mutually opposed components of Power motive salience have to be treated independently in relation to the social variables. Studies on power motive (cf. Chapter Two) have rarely gone beyond exploring the role of the variables of sex, and seldom have they addressed

to the problem of studying the composite power motive along with its components of Hope and Fear separately, which may open up new possibilities of exploration in the domain of power (the present study may be viewed as one such attempt in this direction).

Extending research on power to numerous other relevant social variables, such as religion, age, sex, minority - majority groups, privileged - under privileged classes, socioeconomically demarcated groups, some of which have actually been studied here, would not only offer estimates of the strength of power but would also help in expanding and delineating the concept of power, so that we may have many operational definitions of power specific to the groups in question: Man power, woman power, altruistic power (inner experience of power), power of the poor, power of the privileged, power of the crippled and handicapped, pathological power, and so forth. And such concepts of power as exploitative, manipulative, competitive, nutrient and integrative, representing what May (1972) calls as power as actually Vs. power as potentiality, subjected to a number of social differentials would bring out meaningful information about the multifaceted power and its determinants.

The personality variables presumed to be related to power motive have not invariably been found to be so (as the foregoing discussion has shown) within the comparison groups, supporting our contention that the very fact of a certain personality

variable being related to another is not necessarily a conclusive observation. What is important is that the relationship of these variables should be qualified with respect to the social variables and that without references to the social differentials any judgement about the direction and intensity of relationship may be premature.

The major possibilities emerging from the analysis i.e. (a) The overall relationship between power motive and any other personality variable (social variables merged) being positive but negative or insignificant within the comparison groups; (b) the overall relationship being negative but positive or insignificant in the comparison groups, affirm the important role of the social variables in correlational studies. Further, the component analysis side by side the composite analysis, suggests that the patterns of relationship between power motive and either of its two components, Hope and Fear, irrespective of the social variables, may not essentially repeat themselves within the comparison groups. Thus, it may be stressed that the studies on power motive and its social and personality correlates should treat power motive, Hope of Power and Fear of Power as independent entities and relate these to various unexplored social differentials.

One important observation emanating from a casual inspection of the data relating to the role of the cue characteristics of pictorial situations in eliciting responses is that the

development of a test for a specific motivational variable should be anchored to its operational definition and the nature of the sample under investigation to ensure greater precision, predictive value of scores, objectivity, and subject-test identification.

SUMMARY

The study was purported mainly to determine the strength of power, Hope of power and Fear of power in a sample of University students in relation to the social differentials of religion, age and sex, and the personality variables - Locus of control, Authoritarianism and Machiavellianism; and further to discover the relationship of power motive and hope of power and fear of power separately within each of the personality variables for the total sample and for the groups formed on the basis of the social variables.

The concept of power used here meant 'having impact', 'standing out', 'considered important', 'winning arguments', the ability to produce intended effects on the behaviour or emotions of another individual, incorporated in Winter's definition of power motive and adapted for the purpose of this investigation, which precisely refers to the disposition to strive for certain kinds of goals, or to be affected by certain kinds of goals, comprising three distinct faces: The overall power motive, the approach motive and the fear of power motive. While Hope of power is a measure of dominance in groups, search for interpersonal power spheres, and attraction for goals smacking of power, Fear of power predicts avoidance of interpersonal power spheres and inhibited performance in competitive situations.

Authoritarianism, as an aspect of man's nature, implying the who, why and how of power and belief that power is welcome and that the weak should submit to the strong, was one of the personality variables chosen for the comparability it promised with power motive.

Machiavellianism, has been used here as a sentiment about power, centring upon Machiavelli's maxims. This dimension represents certain beliefs about people that there is no scarcity of manfolk who can be used and manipulated for one's benefit, only the wise know the gains of being in the midst of important people, there is no room for human considerations in the quest for power and so on. The third personality variable - locus of control - developed within the matrix of social learning theory conceived control having to do with a generalized expectancy or belief on the part of an individual about what happens to human beings is attributable either to chance or external conditions, or is beyond one's control or agencies outside his self.

Review of studies carried out under the four heads: concept of power, measuring power, power-related variables, and power as related to certain social differentials, not only examined the notion of power, the comparable personality dimensions and their possible relationships with power motive, the extent and direction, and the impact of social variables on the patterns of relationship

among the personality variables, it also offered an empirical justification to inclusion of the given variables and a basis of appraising the importance of this study in relation to the relevant literature.

/ The methodology of this study consisted in drawing an appropriate sample, divisible in terms of the social variables; preparing or adapting relevant measuring tools for the proposed personality variables, and selecting appropriate statistical techniques to fulfil the objectives of the study. / A pictorial test of the thematic apperceptive nature (8 plates) was developed to obtain data relating to power motive from a sample of 192 subjects in the age range 17-25 years, representing in equal numbers the variables of religion, age and sex (2 x 2 x 2 factorial design). The split-half reliability of the pictorial test was .81. For Authoritarianism, an adapted version of California F-Scale, consisting of nine factors represented by its 20 items to be responded to in either of the six response categories was used. Christie & Geis' Mach IV Scale was the tool used for measuring Machiavellianism. This comprised 20 items in the Likert format with seven response categories. Levenson's IPC measure having 24 items in a six-point Likert format included Internality, Power for the other and Chance, and was used as the tool for Locus of control.

The test sessions were divided into two; one was devoted to the pictorial test and the other to the rest of the tools.

Scoring was done according to the standard schemes and statistical analysis included the Pearson-Product moment method, critical ratios and analysis of variance.

Some major findings of the study were:

- Power Motive and Authoritarianism were positively related.
- Hope of power and Authoritarianism were inversely related.
- The relationship between PM and Authoritarianism was significant positive among the Hindu Ss and significant negative among the Muslim Ss.
- Hope of power and Authoritarianism were inversely related among females, older and Muslim Ss, and positively related among male Ss.
- Fear of power and Authoritarianism were positively related among the female and older Ss.
- Machiavellianism showed a significant positive relationship with PM and a negative relationship with Hope of power.
- Fear of power and Machiavellianism were positively related among older Ss and inversely related among Male and Muslim Ss.
- Significant negative relationships were found between power motive and Locus of control, and Hope of power and Locus of control.
- Significant positive relationship existed between Fear of power and Locus of control.

- Power motive and Locus of control were inversely related among females, younger and Hindu Ss.
- In the strength of Power motive, Male/Female and Younger/Older Ss showed significant differences.
- Hope of power was significantly greater among female, older and Muslim Ss than their counterparts.
- Hope of power and Machiavellianism were variously related among Male, female and younger, older Ss.
- Hindu/Muslim and Younger/Older Ss showed significant differences in the relationship of Power motive and Locus of control.

Relationships between Power motive and each of the personality variables were explained in terms of their conceptual resemblance and structural commonality; and differences in the strength of power motive among Ss in various groups in terms of their perceptions, beliefs, attitudes level of emotional and social maturity, hopes and apprehensions and socio cultural conditioning.

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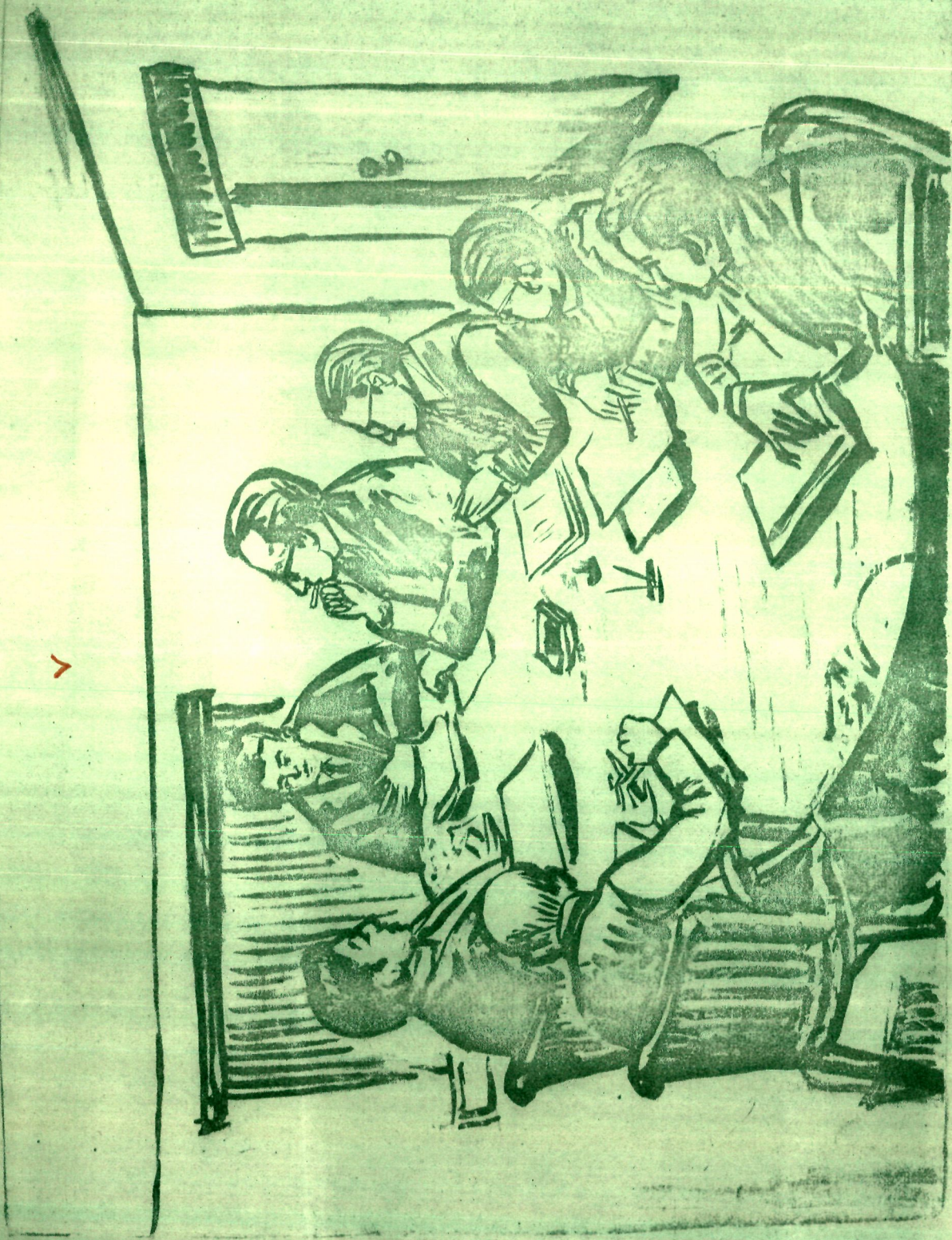
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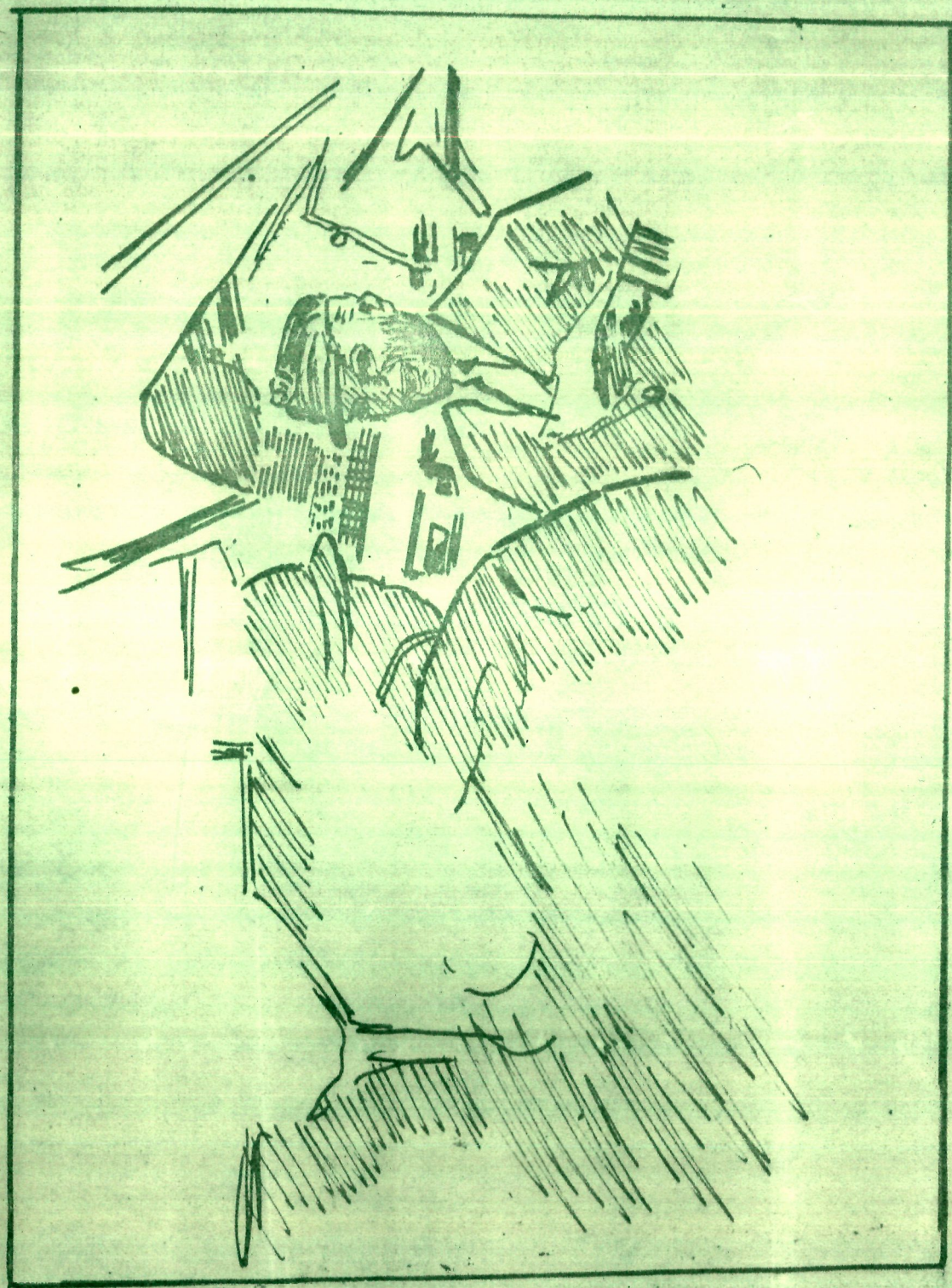
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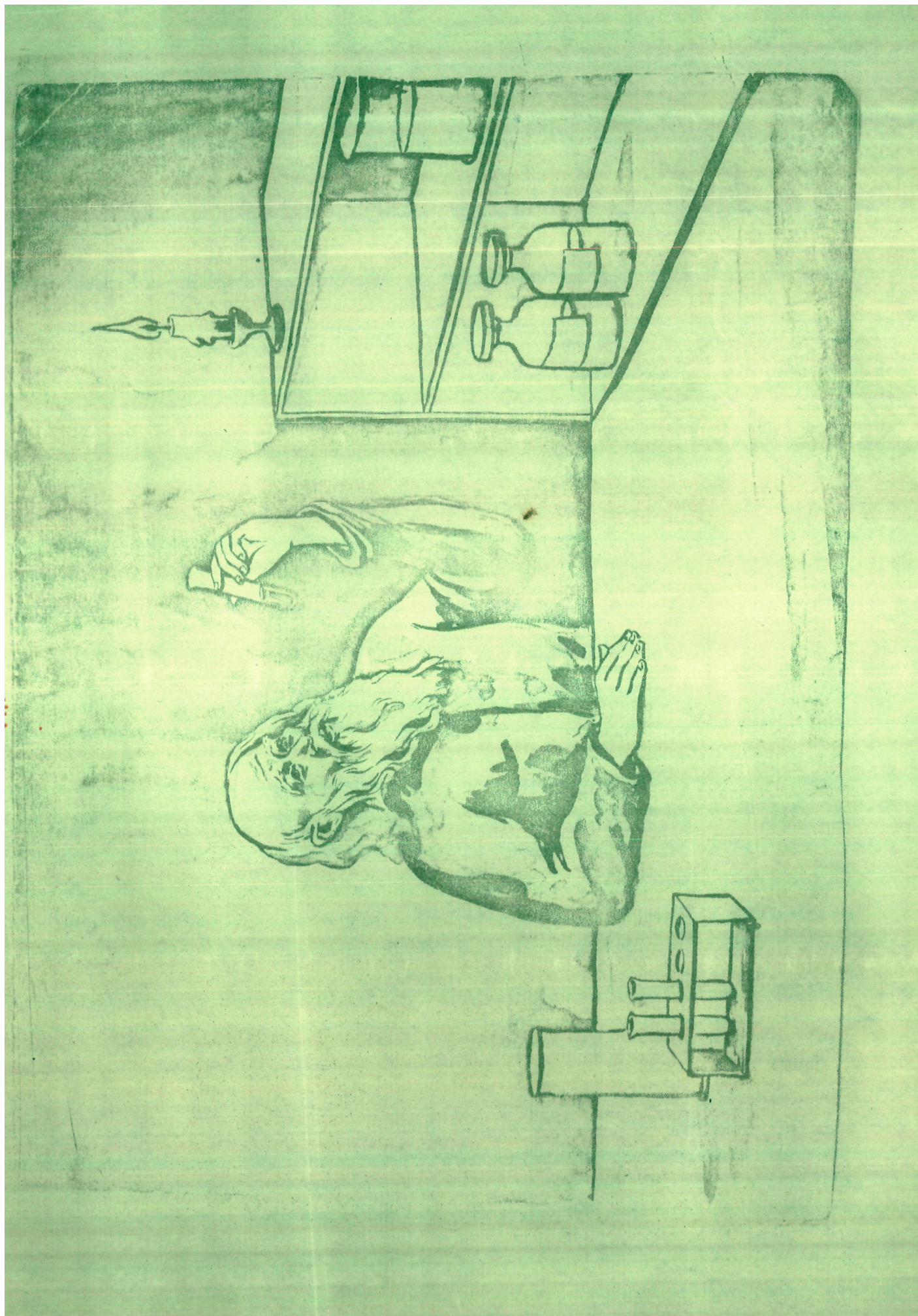
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Appendix A

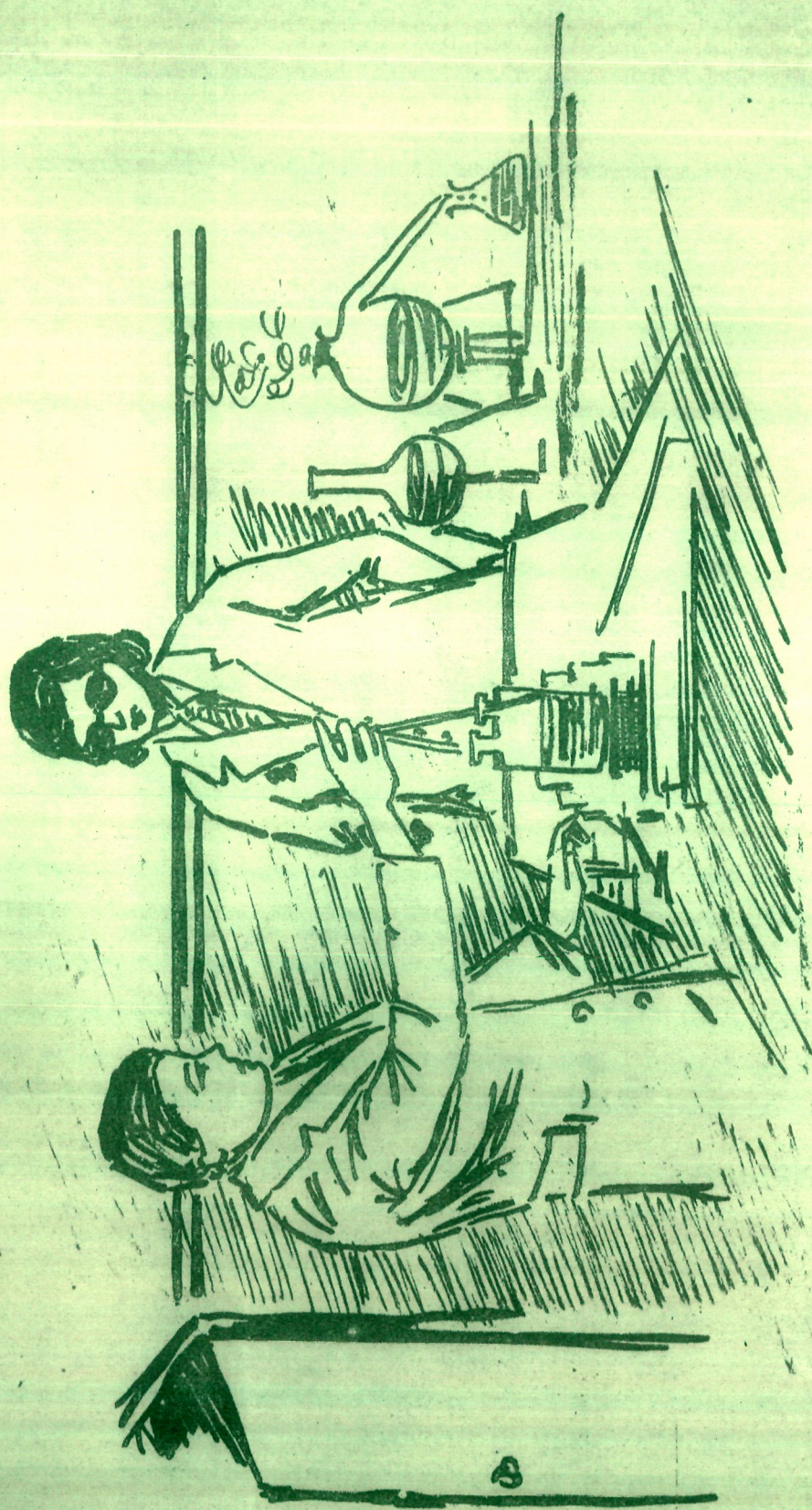






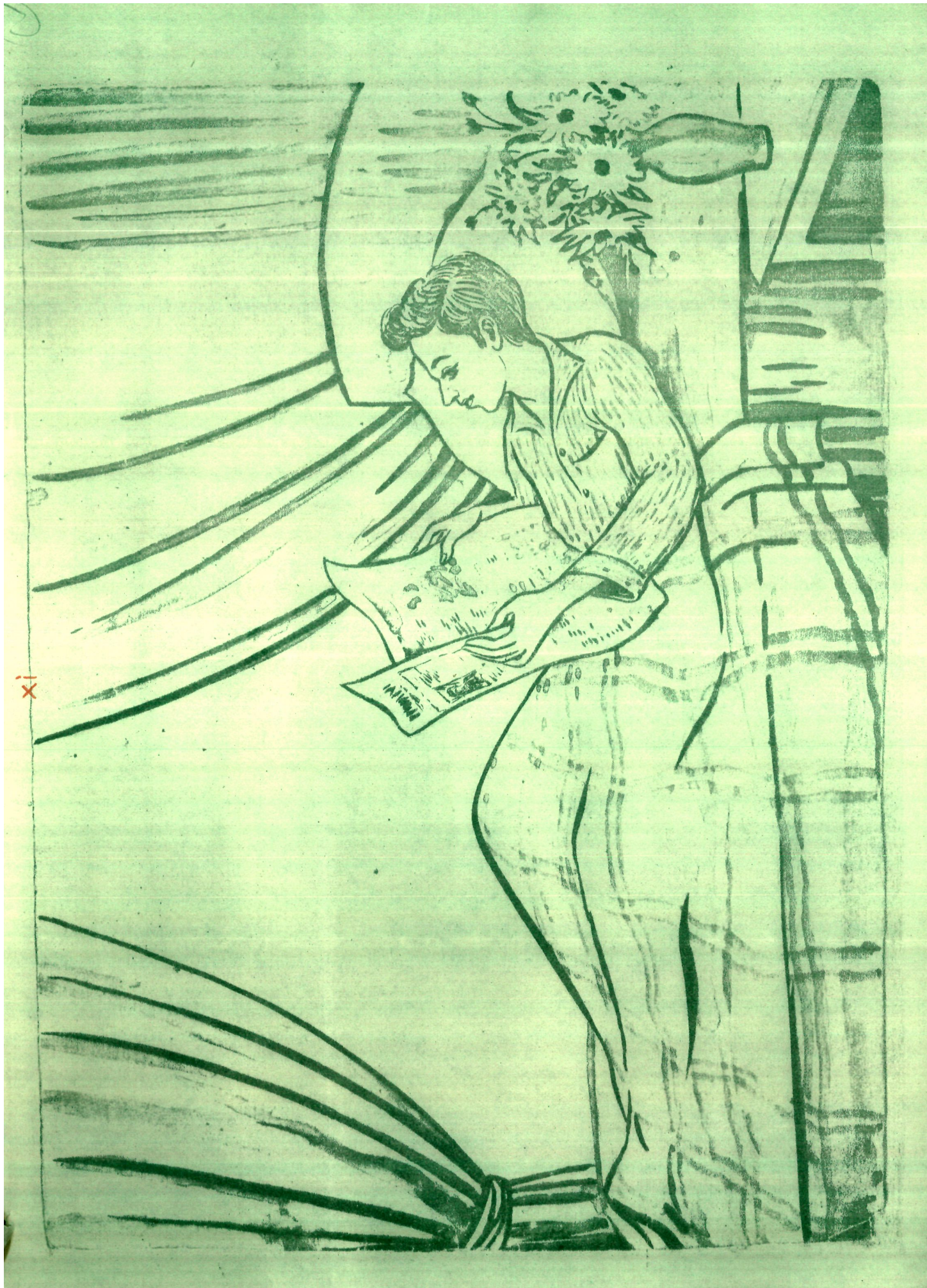






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F - SCALE**Instructions:**

The following is the study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about some others. Whether you agree or disagree with any statement, you can be sure that many people feel the same way as you do.

Mark each statement in the right margin according to how much you agree or disagree with it. Please mark every statement. Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

- | | |
|--------------------------|-----------------------------|
| +1: I agree a little | -1: I disagree a little |
| +2: I agree on the whole | -2: I disagree on the whole |
| +3: I agree very much | -3: I disagree very much |

Statements:

1. Science has carried man very far, but there are many important things that can never possibly be understood by human mind. ()
2. Human nature being what it is, there will always be war and conflict. ()
3. Every person should have complete faith in some supernatural power whose decisions he obeys without questions. ()
4. When a person has a problem or worry, it is best for him not to think about it, but to keep busy with more cheerful things. ()

5. A person who has bad manners, habits, and breeding can hardly expect to be liked and accepted by decent people. ()
6. Now-a-days when so many different kinds of people move around so much and mix together so freely, a person has to be especially careful to protect himself against infection and disease. ()
7. An insult to our honour should always be punished. ()
8. Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down. ()
9. People can be divided into two distinct classes: The weak and the strong. ()
10. Some day it will probably be shown that astrology can explain a lot of things. ()
11. It is possible that wars and social troubles will be ended once and for all by an earthquake or flood that will destroy the whole world. ()
12. Most of our social problem would be solved if we could somehow get rid of immoral, crooked, and feeble minded people. ()
13. In the interest of progress of the country and prosperity of the people a powerful leader should assume full governing authority of state and compell common men for the service of the nation. ()
14. One should not waste his time in gaining knowledge about things which are of no use to him. ()
15. I hate those who do not take even minor things for granted and start asking 'why', 'how', etc. ()
16. The wild sex life of the old Greek and Romans was tame compared to some of the going-on in this country, even in places where people might least expect it. ()
17. Most of the people don't realize how much our lives are controlled by plots hatched in secret by politicians. ()

18. Homosexuals are nothing but degenerates and ought
to be severely punished. ()
19. No sane, normal, decent person could ever think
of hurting a close friend or relative. ()
20. Familiarity breeds contempt. ()

M - SCALEInstruction:

Listed below are a number of statements. Each represents a commonly held opinion and there are no right or wrong answers. You will probably disagree with some items and agree with others. We are interested in the extent to which you agree or disagree with such matters of opinion.

Read each statement carefully. Then indicate the extent to which you agree or disagree by placing the abbreviation against the response alternative that represents your opinion best:

Strongly agree	.....	(SA)
Moderately agree	.....	(MA)
Slightly agree	.....	(sa)
No opinion	.....	(NO)
Slightly disagree	.....	(sd)
Moderately disagree	.....	(MD)
Strongly disagree	.....	(SD)

Items:

1. Never tell anyone the real reason you did some thing unless it is useful to do so.
2. The best way to handle people is to tell them what they want to hear.
3. One should take action only when sure it is morally right.
4. Most people are basically good and kind.

5. It is safest to assume that all people have a vicious streak and it will come out when they are given a chance.
6. Honesty is the best policy in all cases.
7. There is no excuse for lying to some one else.
8. Generally speaking, people want to work hard unless they're forced to do so.
9. All in all, it is better to be humble and honest than to be important and dishonest.
10. When you ask someone to do something for you, it is best to give the real reasons for wanting it rather than giving reasons which carry more weight.
11. Most people who get ahead in the world lead clean, moral lives.
12. Any one who completely trusts anyone else is asking for trouble.
13. The biggest difference between most criminals and other peoples is that the criminals are stupid enough to get caught.
14. Most people are brave.
15. It is wise to flatter important people.
16. It is possible to be good in all respects.
17. Barnum was wrong when he said that there's a sucker born every minute.
18. It is hard to get ahead without cutting corners here and there.
19. People suffering from incurable disease should have the choice of being put painlessly to death.
20. Most people forget more easily the death of their parents than the loss of their property.

Name Sex

Age Education

Father/Guardian Income & Occupation

Religion

I P C - SCALE**Instruction:**

Listed below are a number of statements about various topics which represent different shades of opinion. There are no right or wrong answers. On each statement people may show their agreement or disagreement. Please indicate whether you agree or disagree with each statement in the following manner: SA, MA, SA, sd, MD, SD.

Strongly agree	.....	(SA)
Moderately agree	.....	(MA)
Slightly agree	.....	(sa)
Slightly disagree	.....	(sd)
Moderately disagree	.....	(MD)
Strongly disagree	.....	(SD)

Please read each item carefully. Be sure to indicate the response that most closely corresponds to the way you personally feel about each item and show your agreement or disagreement by placing the abbreviation against the response alternative that represents your feeling best.

Items:

1. Whether or not I get to be a leader depends mostly on my ability.
2. To a great extent, my life is controlled by accidental happenings.
3. I feel like what happens in my life is mostly determined by powerful others.
4. Whether or not I get into a car accident depends mostly on how good a driver I am.
5. When I make plans, I am almost certain to make them work.

6. Often there is no chance of protecting my personal interest from bad luck happening.
7. When I get what I want, it's usually because I am a lucky.
8. Although I might have good ability I will not be given leadership responsibility without appealing to those in positions of power.
9. How many friends I have depends on how nice a person I am.
10. I have often found that what is going to happen will happen.
11. My life is chiefly controlled by powerful others.
12. Whether or not I get into a car accident is mostly a matter.
13. People like myself have very little chance of protecting our personal interests when, they conflict with those of strong pressure groups.
14. It's most always wise for me to plan too far ahead because many things turn out to be a matter of good or bad fortune.
15. Getting what I want requires pleasing those people above me.
16. Whether or not I get to be a leader depends on whether I am lucky enough to be in the right place at the right time.
17. If important people were to decide they didn't like me, I probably wouldn't make many friends.
18. I can pretty much determine what will be happen in my life.
19. I am usually able to protect my personal interests.
20. Whether or not I get into a car accident depends mostly on the other driver.
21. When I get what I want, it's usually because I worked hard for it.
22. In order to have my plans work, I make sure that they fit in with the desires of people who have power over me.
23. My life is determined by my own actions.
24. It chiefly a matter of fate whether or not I have a few friends or many friends.

Name..... Sex
 Age Education
 Father/Guardian Income and Occupation
 Religion